THE RULE OF THE HOLY FATHER SAINT BENEDICT

Translated into English

Permissu Superiorum.

PRINTED AT DOUAY
in the year 1700.

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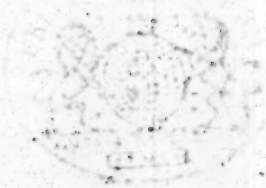

TO THE

RIGHT REVEREND LADY

MARY CARYLL

ABBESS

OF

The English Benedictin Dames

OF

DUNKIRK.

MADAM

It is but reaſonable, I shou'd offer to your Ladyships protection what was undertaken and intended for you and your

*

Community's ſervice. All I can do is but due to you, and it were a high mark of ingratitude to omit any occaſion of making my ſelf uſeful, where I have the greateſt obligations.

Notwithſtanding there is a preference due to your Ladyſhip upon many other ſcores, and a perſon of ſo diſtinguish'd merit in promoting the Order, muſt be allow'd to be the beſt Protectreſs of the Rule.

Ages, unſucceſsful, have been employ'd to leſſer accompt, than your Ladyſhips life alone. To have, yourſelf, begun and compendiouſly brought to a ſettled perfection the moſt florishing Community, the Order, or perhaps the Age can boaſt, is the work

of a long ſucceſſion ſumm'd up in the days of One:

So much activity of judgment and diſpatch in others wou'd border on precipitation, but has always advanc'd ſecure of ſucceſs in you. 'Tis the advantage of an univerſal Genius, of being made for every thing, as well as, every humor: And the addreſs you have for all undertakings and for the pleaſing of every body, ſeems ſo natural and eaſy to you, that it looks like the miracle of ſpeaking one language to be underſtood by all that heard it. Your Ladyships temper was always as eaſy as it is great, and had ever the ſecret to pleaſe, even when of neceſſity you were to be ſevere.

'Tis well known, MADAM, *you are not only of a diſtinguish'd family, but diſtinguish'd in it. Your improvements are all your own, and the great endowments, of as great a ſoul. 'Tis an inſtance of what I ſay, to ſee, both the one and the other ſo vigorous ſtill, and the ſucceſſive advantages of youth and old Age, peremptorily maintaining their ground, under ſo great a weight of years, without the inconveniencies of either*

A fortitude to labor thorough difficulties has been often lookt upon as a main ingredient of a great ſoul; yet to play where others labor: to do with eaſe what others take pains for, is an improvement of it acquird by a long

experience, and a known prerogative of your own. But MADAM *I remember how ungrateful an office it is to publish what you have ever endeavour'd to keep ſecret, and therefore, am diſpenc'd with, for doing your Ladyship juſtice, which otherwiſe I am incapable of performing, up to the character you deſerve.*

Your Community is a greater argument of your Ladyships Merit than all I can ſay. On that ſide, notwithſtanding all your endeavours to cover your vertues, your Ladyship lies wide open to the admiration of all that know you.

I take the ſtate of your houſe to be ſuch as is above all that Envy can ſay againſt it; and

to Want *no ones good* Word *to recommend it. You ſtand on your own feet, neither is it in the power of any to impair the eſteem you have* Where *you are known; or even of flattery to advance you above* What *you really deſerve. So much the intrinſic* Value *of doing* What *is right and juſt is proof againſt all attempts & muſt live in deſpight of accidents or Talk. The houſe has conſtantly grown under your Ladyships conduct, and is now perhaps in the moſt favourable circumſtances both ſpiritual and temporal, of any of our Nation* Whatſoever. *No one but muſt admire a ſingular Bleſſing of God upon you; an uncommon prudence of your Ladyship in*

the managing of every thing, and an extraordinary and wonderful concurrence of the moſt united community in the world, to promote Piety and devotion.

I have little to ſay in behalf of the tranſlation. If I wou'd have taken the liberty ſome of the French Tranſlators have don, or follow'd the true rules of modern tranſlations, ſome parts of it are very capable of improvement. But I think a Rule, as well as ſcripture, confines more to the letter than other Books, and conſequently, language may be more allow'd to come down to it. The Printers not underſtanding english was the occaſion of ſeveral little faults which have eſcaped. Some words in the la-

tin are diſputable and give room enough for notes upon them: but I did not tranſlate it for thoſe who probably will cavil at it, and beſides, have follow'd the moſt probable meanings. If it has the good fortune to be ſerviceable to your Ladyship, or any of the Community 'tis all that is deſir'd by

MADAM

Your Ladyships

Moſt humble and

moſt devoted Servant

N. N.

THE RULE
OF THE HOLY FATHER
SAINT BENEDICT.

THE
PREFACE.

SON, listen to the Precepts of your Master, & lend the ear of your heart, to embrace willingly, and effectually accomplish the advice of a tender Father; that by the laborious way of Obedience you may return to God, from whom by the neglect of obeying, you have gon astray.

To you therefore, whosoever you are, I address my discourse, who

renouncing your own will, enter the lists under shelter of Obedience, and combat under the conduct of your lawful Soveraign JESUS-CHRIST.

The first lesson I advance is earnestly to implore the help of God to accomplish every good work you undertake; that he, who has now vouchsaf'd to rank us in the number of his children, may be no more contristated at our doing amiss. For we ought always so faithfully to manage the Grace he gives us, to his service, as to give him no occasion, either as an angry Parent to cut off the inheritance of his children, or as a severe Master, incensed at our crimes, to deliver over to everlasting punishments those evil servants, who have refus'd to follow him in the way to glory.

Therefore let us now exert ourselves, for the Scripture awakens us

ſaying: *Now is the hour to ariſe from ſleep*: and with eyes wide open to the light of heaven, and ears charm'd with the divine ſurpriſe, let us hear what the voice of God every day repeats unto us: *to day if you ſhall hear his voice, harden not your hearts.* And agen: *he who has ears to hear, let him hear what the Holy Spirit ſais to the Churches.* And what is it he ſais? *come my children, hear me and I will teach you the fear of God. Advance apace whilſt the light of this life ſhines upon you, leaſt you be ſurpriſed with the night of death.*

The ſame Lord inquiring after a faithfull ſervant in the midſt of a multitude to which he addreſses his diſcourſe, agen inquires: *who is the man that deſires to live & covets to ſee happy days?* Which if you hear and reply: tis, I: God immediatly rejoins: if you will poſſeſs the true and everlaſting life,

preſerve your tongue from evil diſcourſe, and your lips from deceipt, turn away from evil and do good; ſeek after peace and purſue it. And when you have don this: *then my eyes ſhall be open upon you, and my ears ſhall liſten to your prayers, and even before you call upon me I will ſay behold I am here.* What, deareſt Brethren, can we imagin more tender than this invitation of our Lord? Behold of his own goodnes he points out to us the way of life.

Therefore with girded loins, and feet prepared to walk by the light of Faith, and obſervance of good works, let us advance in his wondrous ways, through the province of the Goſpel, that we may deſerve to behold him in his Kindome, who has graciously call'd us to it. For if we deſire to eſtablish our dwelling there, we cannot arrive thereto without running in the ways of vertue.

But let us inquire of God with the Prophet: O Lord! *who is to dwell in your tabernacle, or who shall repose upon your holy mountain?* after this queſtion Brethren, let us hear our Lord making anſwer and pointing out the way to the heavenly Tabernacle. *He who enters without blemish, and do's juſtice, he who ſpeaks truth in his heart, who has not deceived with his tongue, who has not don evil to, nor hearken'd to detraction againſt his neighbour.* He, who, as the wicked ſpirit offers to tempt him to evil, driving him and his temptations far from his heart, defeats his malice, and dashes his ariſing thoughts againſt the Rock CHRIST JESUS. They, in short, who fear God without growing proud of their vertue and humbly acknowledge what is good in them, not to proceed from themſelves, but give God his due, and

with the Prophet, bleſs the work of God in themſelves: *not to us, O lord! not to us, but to thy name give glory.* The Apoſtle S. Paul found nothing of his own to boaſt of in his preaching, *'tis by the grace of God* (ſais he) *I am what I am.* and agen, *he who glorys, let him glory in the Lord.* Upon this accompt our Lord in the Goſpel tells us, *he who hears my words and keeps them, I will make him like the wiſe man who hath built his houſe upon a rock: the rivers have overflown; the winds have blown;* both *have beat upon it; yet it hath not fallen, becauſe it was founded upon the Rock.*

To make good theſe truths, our Lord expects every day our works ſhould prove answerable to his holy advice: therefore, in conſideration of the evils we have to redreſs, he has given us the days of our life, and prolongs them by

way of Truce ; *do you not know* (ſais the Apoſtle) *that the Patience of God invites us to Pennance?* For our tender Lord aſſures us *he wills not the death of the ſinner, but rather that he be converted and live.*

When therefore we enquir'd of our Lord concerning the perſon who should dwell in his tabernacle, we were inform'd what conditions were neceſſary for it, and if we perform that duty, we doubtles shall become the Heirs of Heaven.

Therefore our hearts and bodys are to be prepar'd to combat under the obedience of his commands; and we muſt beſeech God to ſupply with his Grace what is impoſſible for nature to effect alone. Moreover, If by avoiding the pains of Hell, we deſire to compaſs eternal life; we muſt, whilſt we have here leaſure, during this interval,

turn the uſury of our time to accompt, by performing all that is required; and now practice thoſe things which will render us ſervice for all eternity.

To conclude: a ſchool is to be erected for beginners in the ſervice of God; which we hope to eſtablish on laws not too difficult or grievious. But if, led by the rules of equity, we require, for the retrenchment of vice or progreſs of vertue, ſome things, which may ſeem too auſtere; you are not preſently to be frightned from the ways of God: they ſeem always ſtraight and narrow at the beginning; but, proportionably as we advance in the practices of Religion and fidelity, the heart inſenſibly opens and enlarges through the wonderful ſweetnes of love, and we run with joy and comfort in the ways of the Commandements. Therefore keeping cloſe to our ſchool and

the doctrine we learn in it, with perſeverance in our Monaſtery till death; we ſhall here, through patience, ſhare in the Paſſion of JESUS-CHRIST; and hereafter deſerve to be pertakers with him in his Kingdome.

THE RULE OF THE HOLY FATHER SAINT BENEDICT.

CHAP. I.

Of the ſeveral ſorts of Monks.

'TIs evident there are four ſorts of Monks: the 1. is of Monaſtics, who dwell in convents under the direction of a Rule or Abbot. The 2. is of Anchorets or Hermits: who, not hurried away with an indiſcreet zeal incident to beginners, but after a mature probation in monaſteries, having learnt by the example & aſſiſtance of

many, to combat with the Devil, are now ſufficiently appointed, without any other help than the ſole aſſiſtance of God, to enter the wildernes and fight ſeverally againſt the vices of the flesh and evil thoughts.

The 3. and moſt pernicious ſort of monks is that of the Sarabaites, who, without any probation of either Rule or maſter, as gold is try'd in the furnace, but rather by their ſoftnes reſembling the nature of lead, live up to the practice of the world, and are by their very tonſure reproach'd of their infidelity to God and their profeſſion. They dwell either two or three together, or one alone, in no other fold than that of their own will, have no other law than what is agreable and pleaſing; meaſure the proportion of good and holy, by the bent of their own deſire, and call thoſe things unlawfull

which they have a repugnance to do.

The laſt ſort is of thoſe they call Gyrovagi or Wanderers, whoſe whole life is a ramble from Province to Province, taking up from time to time as ſtrangers in ſeveral places; ever in motion and never ſettled, ſlaves to their pleaſures, meer Epicures, worſe than the Sarabaites themſelves, and fitter to be buried in oblivion, than to be the ſubject of our diſcourſe: therefore all theſe being omitted, our intent is only, with gods aſſiſtance, to give Rule to the firſt and moſt generous ſort of Monks, that is, Monaſtics.

CHAP. II.

What qualification is requird for an Abbot?

AN Abbot qualify'd to govern a Monaſtery, ought always to

to remember the name he bears, and to maintain by his demeanour the title of ſuperior : for he is eſteemd to ſupply the place of JESUS-CHRIST in the Monaſtery, as well as his name ; according to the Apoſtle : *ye have received the ſpirit of the children of adoption whereby we cry, Abba, Father*; and therefore the Abbot ought neither to teach, eſtablish, or command any thing contrary to the Law of God, but ſo to moderate and ſuit his ordinances and doctrine that they may work on the minds of his diſciples like à Leaven or ſeaſoning of divine juſtice.

Let the Abbot be ever mindfull that at the dreadful day of judgment he is to be accomptable as well for the obedience of his diſciples as his own doctrine : and let him know, that whatſoever

the Father of the family finds in the sheep neglected without improvement, shall ly at the shepherds door, and he shall not be diſcharged of his fault, till he has employd all hands in behalf of a turbulent and diſobedient flock, and uſed his utmoſt care to heal the infection of their vices. Then being abſolved he may appear in judgment with the Prophet and ſay, *I have not hid your juſtice in my heart; I have publisht your truth and your ſalvation, but they ſcorning have comtemned me.* And then eternally prevailing death shall be the punishment of thoſe who have been diſobedient to his care.

When therefore any one takes upon him the name of Abbot, he is doubly to inſtruct his diſciples: that is: he is to lay before them thoſe things which are good and holy, much more by example than by words: to teach the law of

God with a living voice to ſuch as are of a quicker comprehenſion; and to inſtruct by his own practice thoſe who are leſs ſenſible, or of meaner capacities: for he ought to inſinuate by his own conduct an averſion from the thing he condemns in his diſcourſe, *leaſt whilſt he preaches to others he prove a reprobate himſelf*; and ſinning in deſpight of his own reaſon, God shou'd reproach him, ſaying: *wherefore do you publish my righteouſnes and prophane the words of my teſtament with your mouth? you who have hated diſcipline, you who have rejected my advice: you who can ſee a mote in your brothers eye, and cannot diſcover a beam in your own?*

He is not to be partial, or to love one more than another, unleſs upon conſideration of greater vertue or obedience: he is not to prefer the freeborn or noble man, to thoſe of meaner extraction, ex-

cept ſome other reaſonable cauſe intervene; for in ſuch caſe 'tis allowable the Abbot shou'd diſpoſe of perſons according as by the rules of equity and reaſon he judges expedient. Otherwiſe every one is to keep his rank; becauſe *whether ſlaves or Freeborn, we are all one in Chriſt*; and we are all equally liſted in the ſame ſervice under one common Lord *with whom there is no acception of perſons*; and they only are lookt upon by him preferable to the reſt, who are more eminent for the practice of good works and humility. Therefore the Abbot's Charity muſt equally extend to all, with one impartial moderation in regard to the merits of every one: for he is to obſerve this Rule of the Apoſtle, *Reprove: Beſeech: Correct:* which conſiſts in a certain timing of all things: to mix a ſweetnes with threanimgs: at once to show the ſeverity of a

Maſter, and the terdernes of a Father: to uſe rigour with the irregular and turbulent: to win to perfection thoſe that are obedient, mild, and patient; but principally, we advertiſe him to reprove and chaſtiſe thoſe who tranſgreſs thrò negligence or contempt.

Nor is he to diſſemble the faults of thoſe that do amiſs, but to do his utmoſt to root them out as they begin to grow; ever mindful of the danger of Heli the Prieſt of Silo. Thoſe genius's that have ſomething of honour in them, and are more capable of underſtanding, he is to admonish for once or twice, but meer Profligates, Stubborn, Proud or diſobedient, the moment they begin to do amiſs, muſt be reclaim'd with the Rod or ſome other corporal punishment, not forgetting that *the fool is not corrected by words*: and agen: *ſtrike your ſon with the Rod, and*

you shall deliver his ſoul from death.

The Abbot ought ever to be mindful, what is meant by the Name he bears, and to know that *more is requir'd of Him, to whoſe charge more is committed.* Let him reflect how difficult and perplext a buſines he undertakes, at once to govern many ſouls, and to be a ſubject to as many humours: to ſuit himſelf to every one, with regard to their capacity and condition: to win ſome by fair means, others by reprimands, others agen by dint of reaſon, that he may not be accomptable for any damages in his flock, but rather rejoice at the increaſe and improvement of it.

Above all, he is not to diſſemble or undervalue the care of ſouls committed to his charge, for the ſake of temporal concerns, which are earthly, tranſitory, and

fleeting; but ever to reflect the government of ſouls is his buſines, and that he is accomptable for them: and if perhaps the temporals of the Monaſtery be leſs than convenient, he is not to be diſturb'd thereat; but to remember 'tis written: *ſeek firſt the Kingdome of Heaven, and its Righteouſnes, and all theſe things ſhall be added to you*: and agen: *nothing is wanting to thoſe that fear him.*

Let him further reflect, that he has Actually undertaken the care of ſouls, and is now to prepare his Accounts: for it is certain, at the day of Judgment he will be anſwerable for as many ſouls, as he has Religious, as well as his own, to inflame the accompt. And ſo, ever in a dread of the ſevere examen he is to undergo, before the Sovereign Paſtor, for the sheep committed to his charge, as he will be carefull

in adjuſting the accompts of others, he muſt be no leſs ſtudious of his own, and advance as far in the correction of his perſonal vices, as his counſel has don in the reclaiming thoſe of others.

CHAP. III.

The manner of aſſembling the Community in council.

WHenſoever any matter of moment is to be debated in the Monaſtery, the Abbot is to aſſemble the whole Community, and to lay open the buſines before them: and after having heard their opinions, and maturely debated with himſelf, he may reſolve on what he Judges moſt profitable.

We have for this reaſon ordain'd that the whole community ſhall be aſſembled, becauſe God often reveals, what is beſt to thoſe of younger years: but the Brothers

shall give their opinion with all manner of humility and ſubmiſſion, and not take upon them to maintain their judgment with vehemence, but leave all to the diſpoſal of the Abbot, and jointly aſſent to what he thinks moſt fitting: yet as it is the duty, of the diſciple to obey his Maſter: ſo is it no leſs the part of the Maſter to appoint all things according to the rules of equity and prudence.

All therefore are to obſerve the Rule as their Guide, and no one is rashly to deviate from it; no one in the Monaſtery is to be byaſs'd by his own will, nor may any one preſume with heat at home or abroad to contend with his Abbot; if otherwiſe: he shall be lyable to regular chaſtiſement. Nevertheles the Abbot himſelf in every thing is to act with regard to the Rule and the fear of God; knowing that doubtles in all his procee-

dings he is to give an account before à more impartial Judge.

If any matter of leſſer conſequence be layd before them for the advantage of the houſe, he is only to adviſe with the more ancient: according as it is written: *Do every thing with advice, and after it is done you will not repent.*

CHAP. IV.

Of the inſtruments of good works.

1. FIrſt, to love God our Lord with all the heart, with all the ſoul, and with all the ſtrength.
2. To love our neighbour as our ſelves.
3. Next, not to kill.
4. Not to commit Adultery.
5. Not to ſteal
6. Not to covet.
7. Nor to bear falſe witnes.
8. To honour all men.
9. Not to do to another what

we would not have don to our ſelves.

10. To renounce our ſelves in order to follow JESUS CHRIST.

11. To Chaſtiſe the body.

12. Not to ſeek after what is pleaſing.

13. To love faſting.

14. To relieve the poor.

15. To cloth the naked.

16. To viſit the ſick.

17. To bury the dead.

18. To help thoſe that are in trouble.

19. To comfort the afflicted.

20. To alienate ones ſelf from the ways of the world.

21. To prefer nothing before the love of Chriſt.

22. Not to perform the ſuggeſtions of Anger.

23. Not to lay up revenge.

24. Not to cover deceipt in the heart.

25. Not to make a pretended Peace.

26. Not to forſake charity.

27. Not to ſwear for fear of being perjured.

28. To ſpeak truth from the heart.

29. Not to return evil for evil.

30. Not to do an injury; but to bear one with patience.

31. To love our enimies.

32. Not to return curſe for curſe, but rather a bleſſing for it.

33. To ſuffer perſecution for juſtice ſake.

34. Not to be proud.

35. Not given to wine.

36. Not addicted to too much eating.

37. Not to ſleepineſs.

38. Not to lazynes.

39. Not to complaining,

40. Not to detraction.

41. To repoſe all truſt in God.

42. To attribute all the good we have in us to God, not to ourſelves.

43. To acknowledg all evil to be our own, & to impute it to our ſelves.

44. To fear the day of judgment.

45. To dread Hell fire.

46. To languish after eternal life.

47. To behold death, as every day ready to ſurpriſe us.

48. To keep a continual watch over our actions.

49. To be convinc'd that God ſees us in every place.

50. To dash our evil thoughts as ſoon as they ariſe in the heart againſt the Rock CHRIST JESUS; and to diſcover them to ſome ſpiritual Father.

51. To preſerve the tongue from all evil and pernicious diſcourſe.

52. Not to affect much talk.

53. Not to love vain diſcourſe, or ſuch as occaſions laughter.

54. Not to love much laughter

or diſſolution.

55. To hear willingly the reading of holy things.

56. To uſe frequent prayer.

57. To confeſs to God every day in prayer with tears and ſighs our paſt offences, and to amend from day to day.

58. Not to accomplish the deſires of the flesh.

59. To hate our own will.

60. In all things to obey the Abbots command, althò (which God forbid) he act contrary himſelf: being mindfull of the precept of our Lord that bids us *do what they ſay not what they do.*

61. Not to affect being call'd a ſaint before our time, but firſt to be ſo, that it may be ſaid of us with greater truth.

62. Every day to live up to the commands of God.

63. To love Chaſtity.

64. To hate no body.

65. Not to be addicted to Jealouſy or Envy.

66. Not to love Contention.

67. To avoid Ambition.

68. To venerate the Antients.

69. To love the younger.

70. To pray for our enemys for the love of JESUS CHRIST.

71. To be reconciled to thoſe who have quarell'd with us, before the ſun go down.

72. And never to diſpair of God's mercy.

Theſe are the Inſtrumenrs of our ſpiritual profeſſion: which if day and night we never ceaſe to employ, and at the day of Judgment repoſe them in the hands of God, we ſhall be crown'd with the reward he has promis'd: *which neither eye hath ſeen, nor ear hath heard nor hath it enter'd into the heart of man what things God has prepared for them that love him.* Moreover the place to perform theſe exer-

ciſes in is the retirement of a Monaſtery with perſeverance in the Congregation.

CHAP. V.

Of Obedience.

THe firſt degree of Humility is a prompt and ready Obedience. This is to be found in them, who having nothing more dear than JESUS CHRIST; either by reaſon of the duty they have profeſs'd, or for fear of Hell, or for the deſire of eternal glory; make, the very inſtant any thing is appointed them, no more delay, to comply, than if God himſelf had given the command. Of theſe our Lord ſaid, *at the very ſound of my voice he hath obey'd me.* And agen he declared to the Doctors of the Church : *He that heareth you heareth me.*

They who are of this temper

abandon all, even to their very will, and inſtantly having clear'd their hands and left imperfect the work they had begun, keep equal pace with the command, by the promptnes of their obedience; ſo that the voice of the Superior, and the complyance of the Diſciple meet in the ſame moment, and jointly advancing in the fear of God, thrò the love of eternal life, ſuffer no delay in point of obeying.

On this account they enter into, and advance in the narrow way, as our Lord is pleas'd to call it: *the way is narrow that leads to life*; That, not living in the latitude of their own free will, nor in obedience to the widenes of their own deſires and pleaſures, they may delight to dwell in retirement, to be ſubject to their Abbot and follow the judgment of another. Such doubtles live up to the practice of

our Lord, who tells us *he came not to do his own will, but the will of him that ſent him*

This Obedience will be pleaſing both to God and Man, when it is perform'd, without fear, delay, coldnes, complaining or reply. Becauſe the Obedience we pay to Superiors is pay'd to God, for he tells us: *he that heareth you heareth me.* And it is to be don with chearfulnes *becauſe God loves a chearful giver.* For when the Diſciple obeys unwillingly, with a grudging either in the heart or mouth, though he do's the thing, yet is he ſo far from being pleaſing to God, who ſees reluctance in the heart, that he acquires no merit, but only incurs, the penalty of thoſe that murmur, till he has made a due attonement.

CHAP. VI.

Of Silence.

LEt us do as the Prophet ſais: *I have ſaid I will obſerve my ways that I may not ſin with my tongue: I have ſet a guard upon my mouth: I have held my tongue and been humbled, and not ſpoke even of good things.* Here the Prophet show's that if for the ſake of Silence, we ought ſometimes to refrain ſpeaking thoſe things that are good; we are much more obliged to retrench all evill diſcourſe, for fear of the punishment due to ſin. Therefore out of regard to Silence, frequent leaves of talking are not to be granted to thoſe who are advanced in perfection, althò the ſubject be holy and edifying: becauſe it is written *in much talk you ſhall not avoid ſin.* And elſwhere: *life and death are*

in the power of the tongue. For it belongs to the Maſter to ſpeak and teach, as it is the duty of the Diſciple to hear and obey. And therefore when any thing is to be ask'd of the Prior it muſt be with all humility and ſubmiſſion, leſt the party shou'd appear to ſpeak more than is convenient. But as for ſcurrility, idle or comical expreſſions, we eternally banish them in every place, and allow not the Diſciple to open his mouth in ſuch diſcourſe.

CHAP. VII.

Of Humility.

BRethren, the Scripturē proclaims aloud: *that every one who exalts himſelf ſhall be humbled, and he who humbles himſelf ſhall be exalted.* And shows thereby that all exaltation is, in ſome meaſure, that Pride, which the Prophet tells us he took care to ſhun: O

Lord, my heart is not exalted nor do my eyes look upward; I have not aſpired to great things, nor wonders above my ſelf. And his reaſon for it is: becauſe (ſais he) *if I had not thought humbly of my ſelf, but exalted my ſoul, you would have abandon'd it like an infant, wean'd from the breaſt of his mother.*

Wherefore, Brethren, if we deſire to reach the eminence of Humility, and arrive ſoon at the very top of that heavenly aſcent, to which we can only climb by the lowlineſs of this preſent life; we muſt aſcend by good works, and erect the myſtical Ladder of Jacob, where Angels aſcending and deſcending were repreſented to him. doubtles nothing elſe is meant by that aſcent and deſcent, but that we go downward when we exalt our ſelves, and riſe when we are humbled. The Ladder repreſents our life in this word which our

Lord erects to Heaven when the heart is humbled. And the ſides of it bear reſemblance with our ſoul and body between which God has placed ſeveral degrees of humility and obſervance, whereby we are to aſcend in order to purſue his divine call.

The firſt degree, therefore, of humility is to have ever the fear of God before our eyes; never to forget what is his due, and always to be mindfull of what he has commanded. To revolve continually in the mind how thoſe who have contemn'd God are precipitated into Hell; and the eternal Life which God has prepar'd for them that fear him. And ſo preſerving ourſelves from the ſins and vices of Thought, of the Tongue, the Eyes, the Hands, the feet, and even of our own will, we may ſooner retrench our ſenſual inclinations.

Man ought to think that God

always looks down from Heaven upon him, and that all he do's in every place lies open to his ſight, and is daily by the Angels related to him. The Prophet demonſtrates this truth, when he aſſures us God is preſent in our thoughts *ſearching the very heart and reins.* And agen: *our Lord knows the thoughts of men and how vain they are.* And elſewhere he ſais: *you have underſtood my thoughts a great way off:* becauſe: *the thought of Man ſhall make it ſelf known unto you.* And to the end he may be ever watchful over the perverſeneſs of his thoughts, let the humble Monk continually repeat in the language of his heart: *then, I ſhall be without blemish, when I ſhall preſerve my ſelf from relapſing into my iniquity.*

As for our own Will, we are forbid to purſue it by theſe words

of the Scripture: *be ye averſe from the ways of your own Will*: as alſo, when we ask of God in Prayer, that *his Will may be don in us*. We therefore have reaſon to be cõvinc'd we ought not to be guided by our own Will, when we conſider that the Scripture tells us: *there are Ways which to men, appear to be right, whoſe endings, nevertheleſs, plunge us into* the very Depth of Hell. And agen, when we reflect of the Caracter given of the negligent: *they are corrupted and made abominable in their own pleaſures.*

Inaſmuch as regards our ſenſual Deſires, we muſt remember alſo that God is ever preſent; as the Prophet informs us: *every one of my Deſires lies open before you.* Therefore unlawful Deſires are to be carefully avoided: becauſe *Death lurks behind the Door at the very entrance into pleaſure*: Whence the Scripture forbids us *to purſue our concupiſcences.*

If then the eyes of our Lord obſerve both the Good and the Wicked, and God looks down from Heaven upon the ſons of Men, to examen if there be any one who underſtands aright, or truly ſeeks God: and agen: if our Angel-Guardians both night and day, give an accompt of what we do, to God our Maker; we muſt, every moment, be upon our Guard, leſt God, at any time, shou'd ſurpriſe us, as the Pſalmiſt terms it? *Leaning towards evil and tender'd unprofitable*; and ſparing us in this life (becauſe he is good and waits for our becoming better) shou'd reproach us in the next: *you have don this and that and I have held my tongue.*

The ſecond degree of Humility is, if any one, not wedded to his own will, finds no pleaſure or relish in the compaſſing his deſires; but rather fulfils with his

practice the Voice of our Lord: *I came not to do my own Will, but the Will of him that ſent me.* For, as it is elswhere written: *where our own Will has a ſhare, there is punishment due, but being neceſsitated gains the Crown.*

The third degree of Humility is, when any one, ſubmits himſelf, with all Obedience to his Ancient after the example of our Lord, of whom the Apoſtle ſais: *he was made Obedient even unto Death.*

The fourth degree of Humility is, when any one, in the practice of Obedience meets with hardships, contradictions or affronts, and yet with a quiet Conſcience bears all with Patience and neither deſiſts nor relents in his perſeverance; according to the Scripture: *he who perſeveres to the end ſhall be ſecure.* And agen: *let your heart be ſtrengthned and wait for our Lord.* And

to show that the *faithfull ſervant* ought to ſuffer all that is thwarting, for God; the Scripture ſpeaks in the perſons of thoſe that ſuffer: *for you*, O Lord, *we ſuffer mortification all the day: we are lookt upon as sheep deſign'd for ſlaughter.* And afterwards in full aſſurance of their reward, they proceed with joy and ſay: *But all theſe things we overcome for the ſake of him who hath loved us.* And alſo in another place, the Scripture tells us: *you have proved us ô God: you have made tryal of us, with fire, as ſilver is tried. You have let us fall into the ſnare, and loaded us with afflictions.* And moreover to show we ought to live under a Superior: it follows: *you have impoſed Men over our heads.*

But what is yet more; theſe Sufferers do not only live up to the Command of God, by bearing injuries and adverſity with Pa-

tience; but even, *being ſtrooken on one cheek they preſent the other. They give away their cloke to him that takes their coat. Being forc'd to walk one mile, they go two. They bear with falſe Brethren, like the Apoſtle: They ſuffer, perſecution and return a bleſsing to thoſe that curſe them.*

The fifth degree of Humility is to make known to the Abbot by an humble Confeſſion, every unlawful thought as it ariſes in the heart and the moſt hidden ſins we have committed. The Scripture adviſes this, ſaying: *Reveal your ways to God and hope in him. Confeſs to God, becauſe he is good: becauſe his Mercy is endleſs.* The Prophet alludes to the ſame. *I have made known my ſin to thee and have not cover'd my iniquities. I have ſaid; I will declare to God my own iniquities againſt my ſelf. And you have forgiven the impiety of my heart.*

The ſixth degree of Humility is, if a Religious perſon be content with anything thò never ſo vile and contemptible ; and to think himſelf incapable of, and unworthy to ſucceed in whatſoever is commanded him to do ; ſaying with the Prophet : *I am reduced to nothing and I knew not. I am become like a Brute before you , althò I am always with you.*

The ſeventh degree of Humility is ; when one do's not only call ones ſelf the laſt and moſt abject of all mankind ; but alſo believes ſo, aud is perſwaded in ones heart thereof ; humbling ones ſelf and ſaying with the Prophet : *I am a Worm and not a Man : the Reproach of mankind, and the Outcaſt of the People : I have been exalted ; humbled ; and confounded:* And elſwhere : *'Tis good for me, that you have humbled me that I may learn to keep your Commandements.*

The eighth degree of Humility is; when a monk do's nothing but what is countenanc'd by the Conſtitutions of the Monaſtery, or the example of the Ancients.

The ninth degree of Humility is; when a Monk refrains ſpeaking and keeps ſilence til a queſtion be askt: for the Scripture teaches that *in much talk you will not avoid ſinning. And that the talkative man ſhall live without conduct upon the Earth.*

The tenth degree of Humility is; not eaſily to lay hold on all occaſions of laughing: becauſe it is written: *The Fool laughs louder than the reſt.*

The eleventh degree of Humility is, when a Religious diſcourſes with moderation and compoſure; to mix humility with gravity: to ſpeak few words, but home, and to the purpoſe: and not to

raiſe the voice : becauſe, *The wiſe man is made known by few words.*

The twelfth degree of Humility is, when the monk do's not only cover his humility in the heart but alſo makes it appear to the world in his exterior : That is: in his comportment : and whereſoever he be either in the Monaſtery, in the houſe of prayer, in the Garden, on the way, in the Countrey ; or whereſoever he is ſitting, walking or ſtanding, he is ever with a bow'd down head to regard the Earth, as conſcious of his own Guilt, and to imagin himſelf ready to be call'd to the Bar, accomptable to the dreadful Judgment of God, ever repeating in his heart; what the Publican ſaid with down caſt eyes : *O Lord I am not worthy, ſinner that I am, to lift up my eyes to Heaven.* And agen, with the Prophet : *I am bow'd down and humbled on every ſide.*

Therefore having climb'd all theſe degrees of Humility, the Monk ſhall then inſtantly arrive to that ſacred eminence of Charity *that excludes all fear*: through which, thoſe things he has hitherto practiced with anxiety and apprehenſion; he ſhall now begin to obſerve without any further trouble, like a ſecond nature, grown habitual and eaſy. He ſhall now no more be frightn'd with the thought of Hell, but calmly advance by the love of Chriſt, by meer good Cuſtom, and the ſacred charm there is in doing well, which our Lord, by the Holy Ghoſt, will vouchſafe to diſcover to his faithful ſervant, now cleans'd from ſin and Vice.

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CHAP. VIII.

Of the Divine Office during night.

IN the Winter time, that is, from the firſt day of November, till Eaſter, having regard to different circumſtances, they ſhall riſe at the * eighth hour of the night, that they may have time to reſt till a little after mid-night, and the time of digeſtion be paſt. What time remains after the office is don, they may employ in practicing their leſſons, or what they are to ſing, if need require.

But from Eaſter to the aforeſaid firſt of November they ſhall ſo diſpoſe of the night office, that leaving a ſmall interval for other neceſſities, they may begin Laudes, about the Break of day.

* *What is here call'd the eighth hour, is the ſame as* 2. *in the morning.*

CHAP. IX.

How many Pſalms are to be ſaid in the night office?

IN the winter, having ſaid the Verſe: *Deus in adjutorium &c.* they are to repeat thrice: *Domine labia &c.* And then to recite the the third pſalm; and *Gloria Patri.* Afterwards the 94. Pſalm is either to be ſung, or ſaid with an Anthem; then the Hymn of Saint Ambroiſe is to follow with ſix Pſalms and Anthems: which being ſaid, with the verſicle the Abbot is to give the Benediction; And every one being placed in their ſeats, the Brothers ſhall read by turns three leſſons out of the Book upon the Trill: to every one of which they ſhall ſing a Reſponſory, and the Cantor ſhall conclude the laſt with *Gloria Patri &c.* Which as ſoon as the Cantor ſhall give in, all

shall ariſe from their ſeats out of honour and reverence to the Holy Trinity. They shall read indifferently out of the authentic books of the old or new Teſtament, and the commentaries written upon them by thoſe Fathers who are Catholic and Orthodox. After theſe three leſſons with their reſponſories, ſix other Pſalms are to be ſung with Aleluia: then à leſſon out of the Apoſtle to be ſaid by heart: afterwards the verſicle and the Littany, that is, the *Kyrie Eleiſon*; and ſo ends the night office.

CHAP. X.

The manner of the night office during Summer.

FRom Eaſter to the firſt of November the ſame diſtribution of Pſalms is to be obſerv'd as aforeſaid; excepting only the leſſons out of the book, which by reaſon

of the shortnes of nights in ſummer, shall be omitted, and one leſſon of the Old Teſtament shall be ſaid by heart in place of the other three, and a short reſponſory ſucceed: the reſt muſt remain, as aforeſaid, ſo that there be never fewer than twelve Pſalms ſaid in the night office, beſides the third, and the ninety forth Pſalm.

CHAP. XI.

The manner of the night office on Sundays.

ON Sundays they shall riſe ſooner to Mattins: in which they shall obſerve this order. Having ſung ſix Pſalms, as aforeſaid, and the verſicle, & every one ſitting in his reſpective place; they shall read, in the manner, we have already mention'd, four leſſons with their reſponſories, ſo that the *Gloria Patri* be only ſung by the Cantor,

tor, at the end of the fourth reſponſory. And as ſoon as the *Gloria* begins, every one ſhall ariſe from his ſeat out of reverence and reſpect. After theſe four leſſons, ſix other Pſalms ſhall follow according to order with their Anthems and verſicle, as the former. Afterwards they ſhall read agen four other leſſons with their reſponſories in the ſame manner. Next they ſhall add three Canticles out of the Prophets, as the Abbot ſhall appoint, which ſhall be ſung, with *Alleluia.* Then the verſicle being ſaid, and the Abbot having given the Benediction; they ſhall read four leſſons more of the new Teſtament, according to the order above mention'd.

After the fourth Reſponſory the Abbot ſhall give in, the Hymn *Te Deum Laudamus:* which being ended, he ſhall read the leſſon of the Goſpel, every one

ſtanding with profound reſpect and reverence, and at the end of it they shall anſwer *Amen.* Next the Abbot shall add the Hymn *Te decet laus*, and having given the benediction, they shall begin Laudes.

This order of ſaying Mattins on ſundays shall be obſerv'd throughout the year, unleſs (which God forbid) they shou'd chance to riſe late, and ſo be forc'd to omit ſomething of the Leſſons or Reſponſories; which is carefully to be avoided. But if notwithſtanding it shou'd happen, he, by whoſe neglect it came to paſs, shall make due ſatisfaction to God in the Oratory.

CHAP. XII.

The diſtribution of the Pſalms for Laudes on ſundays.

*

AT Laudes on ſundays they shall recite, firſt: the ſixty ſixth

* *What we call Laudes St. Bennet calls Mattins or morning Office; in oppoſition to the Nocturns, or night Office, now commonly call'd Mattins.*

Pſalm without an Anthem, next, they ſhall ſing the fiftith, with *Alleluia*: after this the hundred and ſeventeenth and the ſixty ſecond: then the Canticle *Benedicite*: and the Pſalm *Laudate*: the Leſſon of the Apocalypſe to be ſaid by heart: the Reſponſory: the Hymn of S. Ambroiſe: the verſicle: the Canticle of the goſpel: the *Kyrie eleiſon*, and ſo conclude.

CHAP. XIII.

The diſtribution of the Pſalms for Laudes on Feria's.

ON Feria's the office of *Laudes* ſhall be in the manner following. The ſixty ſixth Pſalm ſhall be ſaid leaſurely without an Anthem, as on ſundays, that all may be preſent at the fiftith, which muſt be ſaid with an Anthem. After which they ſhall ſay two other Pſalms according to cuſtom:

that is : on mundays the Fifth and the thirty fifth. On Tueſdays : the forty ſecond and the fifty ſixth. On Wednesdays the ſixty third and the ſixty fourth. On Thurs. days : the eighty ſeventh , and the eighty ninth. On Fridays: the ſeventy fifth and the ninty firſt:and on ſaturdays : the hundred and forty ſecond , and the Canticle of *Deuteronomy* divided into two Gloria Patri's. On other feria's they shall ſay one Canticle out of the Prophets, appointed for every day , according to the cuſtom of the Church of Rome.

After this shall follow the Pſalm *Laudate* : a Leſſon of the Apoſtle to be ſaid by heart : the Reſponſory : the Hymn of S. Ambroiſe : the Canticle of the Goſpel : the Kyrie eleiſon : and ſo conclude. At the hours of Laudes and Veſpers they shall always conclude with the Pater noſter , to be

ſaid aloud by him that preſides; that all may hear, by reaſon of animoſities and ſcandals that are uſed to ariſe in Monaſteries: and the Religious by the promis they make to God whilſt they ſay in the Prayer: *forgive us our Treſpaſſes as we forgive them that Treſpaſs againſt us*, May abolish this vice from amongſt them. At the other hours, it will ſuffice to ſay aloud the latter end of this Prayer, that All may anſwer: *but deliver us from evil.*

CHAP XIV.

The order of Mattins on Feſtivals of Saints.

ON the Feſtivals of Saints, or other ſolemnities, they shall obſerve the ſame order, as on ſundays: with this exception that they shall ſay the Pſalms, Anthems and Leſſons proper for the

day: but the number shall be kept as aforesaid.

CHAP. XV.

At what times Alleluia is to be said?

FRom the holy Feast of Easter til Witsontide, *Alleluia* is to be said, as well at the Psalms as responsories and ar every hour of the Office: but from Whitsontide to the beginning of Lent, at the six Psalms of the second Nocturn only. Every sunday, except in Lent, the Canticles, Laudes, Prime, Terce, Sexte, and None shall be said with *Alleluia.* And the Vespers with an Anthem. But the Responsories are never to be said with *Alleluia* except from Easter to Whitsontide.

CHAP. XVI.

How the divine Office is to be perform'd by days.

Seven times a day I have ſung Praiſe unto you : ſais the Prophet the Myſtery of : which number will be perform'd by us, if we diſcharge the duty of our profeſſion, at the hours of Laudes, Prime, Terce, Sexte, None, Veſpers, and Compline: for it is of theſe hours of the day the Prophet ſpeaks, when he tells us: *ſeven times a day, I have ſung praiſe unto you.* And elſwhere the ſame Prophet makes mention of the night Office ſaiyng; *At midnight I roſe to confeſs unto you.* Therefore at theſe myſtical hours, let us ſing praiſes to our Crearor, *for the judgments of his juſtice* : that is at: Laudes, Prime, Terce, Sexte, None, Veſpers, and Compline:

and *at mid-night let us riſe to confeſs unto him.*

CHAP. XVII.

How many Pſalms are to be ſung at the aforeſaid Hours?

HAving appointed the Pſalms of Mattins and Laudes we now proceed to the other Hours. At Prime they ſhall ſay three Pſalms divided by three *Gloria Patri's*; and not all under one. The Hymn of this Hour ſhall be ſaid immediatly after the Verſe *Deus in adjutorium* and before the Pſalms: after which they ſhall ſay one Leſſon, the Verſicle, the *Kyrie Eleiſon*, and conclude.

The ſame order ſhall be obſerved at Terce, Sexte, and None; beginning with the Verſe *Deus in adjutorium* and ſaing the reſpective Hymn of each Hour, the three Pſalms, Leſſon, Verſicle,

Kyrie Eleiſon and conclude. If the Community be more numerous they ſhall be ſung with Anthems: otherwiſe, not.

At Veſpers they ſhall ſay four Pſalms with their Anthems: afterwards a Leſſon out of the Apoſtle with its Reſponſory: A Hymn of St. Ambroiſe, a Verſicle, the Canticle of the Goſpel, the *Kyrie Eleiſon*, *Pater noſter* and conclude.

At Compline they ſhall recite three Pſalms without Anthems. Afterwards a Hymn proper: a Leſſon; a Verſicle: the *Kyrie Eleiſon*: give the Benediction and ſo retire.

CHAP. XVIII.

After what order the Pſalms are to be ſaid.

EVery hour of the day office ſhall begin with the Verſe: *Deus in adjutorium* &c. and the

Gloria that follows: afterwards a Hymn reſpectively proper to each Hour ſhall ſucceed.

For ſunday Prime they ſhall ſay four Chapters or diviſions of the hundred and eighteenth Pſalm; and at the three following Hours, for each; three Chapters or diviſions of the ſame Pſalm.

For Prime on mundays they ſhall ſay three Pſalms, namely: the firſt, ſecond, and ſixth: and ſo every day til ſunday they ſhall continue to ſay at Prime three Pſalmns: making choice of them according to order til the ſeventeenth and always dividing the ninth and ſeventeenth into two *Gloria's*; ſo that by this means they may always begin ſunday Mattins with the twentith Pſalm.

For Terce, Sexte, and None on mundays they ſhall employ the nine remainiug diviſions of the hundred and eighteenth Pſalm: three for

each Hour. This Pſalm being engroſs'd by the ſunday and munday Office; on Tneſday, for Terce, Sexte and None, they ſhall ſay three Pſalms at each Hour from the hundred and nineteenth, to the hundred and twenty ſeventh, which make nine Pſalms; to be repeated every day til ſunday, obſerving every day the ſame order and diſpoſition for the Hymns, Leſſons, and Verſicles: to the end they may always begin on ſundays at the & hundred eighteenth Pſalm.

Veſpres ſhall be ſung every day with four Pſalms beginning from the hundred and ninth Pſalm to the hundred and forty ſeaventh, excepting thoſe which are taken up for the other hours: for example from the hundred and ſeventeenth to the hundred and twenty ſeven: all others, ſaue only the hundred and thirty third and the hundred and forty ſecond are to be ſaid

at vesprs. And because there are three less than there shou'd be; they shall divide the longest into two: namely: the hundred and thirty eighth; the hundred forty third; and the hundred forty fourth: and because the hundred and sixteenth is very short, it shall be joind with the hundred and fifteenth.

Having appointed the Psalms of Vespres after this manner the other things, to wit, the Lessons, Responsories, Hymns, Versicles, and Canticles shall be said, as aforesaid.

As for Compline they shall always repeat the same Psalms: the fourth: the nintith. And the hundred thirty third.

Thus having regulated the Psalms for the day office, they which remain, are to be distributed amongst the seven different mattins; dividing them which are more prolix and always assigning twelve for each night.

Not

Notwithſtanding we hereby make known, if any one do's not approve of the preſent diſtribution of Pſalms, he may appoint otherwiſe if he thinks better: provided he takes care, the whole Pſalter, compos'd of a hundred and fifty Pſalms, may be ſaid every week, and that they begin the ſame agen, at every ſunday Mattins. For it were to lay too great an aſperſion upon the devotion of our times, if modern Religious shou'd think much to ſing the whole Pſalter with the uſual Canticles, in the courſe of a whole week; ſince we read our Holy Fathers haue brauely don the ſame in one day; and God Grant, we, their degenerate ſons may perform the like in ſeven.

CHAP. XIX.

The manner how we ought to ſing.

AS we believe God is every where, and his eyes behold the

good and wicked in every place, ſo ought we to be particularly aſſur'd of his ſpecial preſence when we aſſiſt at the divine office: Therefore we muſt ever remember the advice of the Prophet. *To ſerve God with fear and trembling: To ſing wiſely*: and that *the Angels are witnes of what we ſing*. Let us therefore reflect, what behaviour is requiſite to appear in the preſence of God and Angels, and ſo tunefully purſue our ſong that our minds may echo to our voice.

CHAP. XX.

What reſpect is requiſite for Prayer?

IF, hauing a Favour to aſk of any Perſon of Power, we preſume not to approach but with reverence and reſpect; how much more ought we to addreſs our ſelves to the Lord and God of all things with an humble and intire devotion?

Nor are we to imagin our prayers shall be heard, for the abundance of words; but rather for the purity of heart and compunction of tears. And therefore our prayer must be short and pure, unles it be prolong'd by a feeling of the divine inspiration. Nevertheles when it is made in common, it ought to be short, that when the sign is given by the Superior, all may rise together.

CHAP. XXI.

Of the Deans of the Monastery.

IF the Community be numerous, they shall make choice of some religious persons of good reputation and exemplar lives, & appoint them Deans to gouvern their respective charge in all things according to the Laws of God and the commands of

their Abbot. Wherefore they are to be ſo qualified, that the Abbot may entruſt part of his duty in their hands.

They ſhall not be elected according to their ſeniority; but with regard to the merits of their conduct, Wiſdom and doctrine. And if perchance any one of them be found blamable for Pride, and do's not reclaim after the third correction; another worthy the office, ſhall be ſubſtituted in his place. As for what regards the Prior, we ordain the ſame.

CHAP. XXII.

How the Monks are to Lodg?

EVery one ſhall lodg ſeverally, and have their beds furniſh'd, ſuitable to their profeſſion and the Judgment of their Abbot. If poſſible, all ſhall lodg in one Room; but if the greatnes of their num-

ber do not permit: at leaſt they shall ly ten or twenty in a place, promiſcuous, with their Antients who are to take care of them: and A lamp shall continually burn in the ſame place til morning.

They shall ſleep in their habits and girt with their Girdles or Cordes, and not with Knives at their ſides leſt they shou'd receive any hurt whilſt they Sleep. Thus being ever in a readines and riſing at the inſtant, the bell rings, they ought with all gravity and compoſure to haſten with emulation and prevent each other at the Divine Office. The younger Religious, shall not have their beds near each other, but promiſcuouſly with the Seniors, and as they riſe shall ſoftly exhort each other, to take away the excuſes of thoſe who are ſleepy.

CHAP. XXIII.

Of Excommunication impos'd for faults.

IF any of the Community prove rebellious, diſobedient, proud, murmuring, or act, through contempt, contrary to the holy Rule, or the commands of the Ancients; he ſhall be admoniſh'd, according to the advice of our Saviour, once or twice by the Seniors in private. And if notwithſtanding he do's not reclaim, he ſhall be reprehended in public before all. After which if he remains incorrigible, and underſtands how great the penalty is, he ſhall be excommunicated: & in case he perſiſts in his perverſnes he ſhall be liable to corporal punishment.

CHAP. XXIV.

The manner of Excommunication.

THe Excommunication or correction ought to be measur'd out to the fault committed, and the Judgment of it shall depend on the Abbots discretion. If any one be found guilty of lesser faults, he shall only be deprived of the common table; the manner whereof shall be as follows. Persons thus deprived shall not give in, either Anthem or Psalm in the Church, or recite any Lesson til satisfaction is made. They shall eat after the cō-munity has don, in what measure and at what time the Abbot Judges expedient: for example: if the Community dines at noon; the delinquent shall eat at three of the clock. If they at three: her he shall not eat til towards the evening: and this til he has deserv'd his pardon by a due attonement.

CHAP. XXV.

Of greater faults.

THe Brother who is convicted of greater crimes, shall be ſuſpended both from the table and the Church. None of the community shall keep company or converſe with him. He shall purſue alone the work enjoin'd him, in tears of pennance, meditating the terrible saying of the Apoſtle, *that ſuch a perſon is made over to Satan, at the expence and ruin of the Body, to the end the ſoul may be ſaved at the day of our Lord.*

He shall eat all alone, when and what the Abbot thinks fitting. He shall not receive the bleſſing from any one that paſſes by; nor the meat be bleſt that is given to him.

CHAP. XXVI.

Of them who converſe with Excommunicated perſons without the Abbots order.

IF any Brother preſume without the Abbots order, any way to converſe with an excommunicated perſon, or ſo ſend any thing to him, he ſhall incur the ſame punishment.

CHAP. XXVII.

What care the Abbot is to take of thoſe that ly under Excommunication?

LEt the Abbot uſe his utmoſt care and diligence in behalf of thoſe that do amiſs; *becauſe a Phyſitian is not neceſſary for them who are in health but for the infirm.* And therefore he ought to employ his whole addreſs, like an

experienc'd Phyſitian, and convey dexterously ſome experienc'd Antients to them, who know how to inſpire encouragement artificially into the wavering Brother and win him inſenſibly over to humble himſelf and make amends; and to give him confort leſt he shou'd be overpower'd with exceſs of grief, that, as the Apoſtle ſais, *Charity may be redoubled towards him and the prayers of all be offer'd for him.*

For the Abbot is to be very ſollicitous about Delinquents and to take care with all manner of induſtry and addreſs leſt any one of his flock should perish. He muſt know that he is a Superior nor to tyranniſe over thoſe who are well, but to take care of thoſe ſouls that are infirm. And let him ſtand in awe of the reproach which God menaces by the mouth of the Prophet: *You made choice of*

what ſeemd thriving and likely, and caſt away what was weak and infirm. And imitate the example of the good shepherd *who leaving ninety nine of his flock in the mountains, went to ſeek that one which was gon aſtray* and took ſo much compaſſion of its weaknes that he vouchſafed to lay it on his ſacred shoulders and bring it back to the Flock.

CHAP. XXVIII.

Of thoſe who after frequent corrections do not amend.

IF any religious Perſon after frequent corrections for any fault or even being excommunicated for it, do's not reclaim; he shall be punish'd with more ſeverity; that is; With the Rod: and if ſtill he remains incorrigible, or if (which God forbid) growing

proud, he takes upon him to maintain or Juſtify his proceedings; then the Abbot muſt play the part of the Prudent Phyſician.

If agen after having endeavour'd to ſooth his diſtemper with the healing Balm of good counſel, and the remedies of the holy Scripture; and having applied the more violent medicines of Excommunication and the Rod; he perceaves that all his induſtry do's not prevail; let him try his greateſt Secret, I mean, his, and the whole Communities prayers, that God who can do all things, may vouchſafe to work the Cure.

But if this means alſo has no effect; then let the Abbot uſe the *ſword* and ſever the infected member from the Community, according to the advice of the Apoſtle: *Take away what is evil from amongſt you:* and elſwhere: *If the unfaithful man go's away; let him go; leſt*

one diſeaded sheep should infect the whole Flock.

CHAP. XXIX.

Whether they who leave the Monaſtery are to be receiv'd agen?

THe Brother who by his own fault go's, or is turn'd out of the Monaſtery, and deſires to return; shall firſt give caution for his ſincere amendment of the fault for which he left the place, and then be receiv'd into the loweſt Rank, to make tryall of his Humility. And if he do's the ſame agen, he shall be admitted til the third time; but after that, he muſt know all further entrance shall be refus'd.

CHAP. XXX.

What correction is proper for Children, and thoſe of younger years?

GOuvernment ought to be ſuitable to every ones age

and capacity, and therefore the faults of Children or younger people, who do not underſtand how great is the penalty of Excommunication, are to be corrected with the ſeverity of faſting or the Rod.

CHAP. XXXI.

What qualities are requiſite for the Cellarier of the Monaſtery.

THe Cellarier of the Monaſtery ſhall be choſen out of the Community, diſcreet, mature in his behaviour, and ſober; not proud, factious, injurious, ſlow, or prodigal; but one who fears God, and is qualified to be like a Father to every one. He is to take care of every thing: to do nothing but what the Abbot commands: to obſerve orders: and not to ſhock his brethren. Yet if a Brother chance to demand anything of him that is unreaſonable; he is not to

grant what is askt without reaſon; but to refuſe the thing gently, and give no occaſion of diſcontent. He is to be careful of his own ſoul and remember that the Apoſtle ſais: *he who has don his duty well, shall acquire Merit in a large degree.* He is to show a particular concern for the ſick, the Children, Strangers, and the Poor, as being accomptable for them at the day of Judgment.

He is to regard the Moveables and the eſtate of the Monaſtery as veſſels ſacred, like thoſe of the Altar. To undervalue nothing: to obſerve a Mean between Avarice and being profuſe. Not to lavish the revenues of the Monaſtery, but to do althings with moderation and regard to the Abbots command.

Humility is perticularly recommended to him, that when he has not wherewithal to grant what is

demanded, at leſt he may afford good words; becauſe, as it is written: *a good word is above the greateſt gift.*

He shall have under his care whatſoever the Abbot appoints: and not meddle with any thing he forbids. He shall give the Brothers their uſual allowance without any grudging or reluctance, for fear of giving ſcandal, and of what the word of God menaces to thoſe. *Who ſcandaliſe any of the little ones.*

If the Community be numerous, he may be allow'd Aſſiſtants, to render the duty of his employment eaſy and leſs perplexing, whatſoever is to be askt or given, shall be don at competent times, that every thing in the Houſe of God may proceed according to order and without grievance.

CHAP. XXXII.

Of the Moveables and Utenſils of the Monaſtery.

THe Abbot ſhall make choice of ſome of the Brothers, on whoſe life and conduct he can rely, and recommend to their care the goods of the Monaſtery, conſiſting either in clothes or utenſils with perticular orders to keep or gather together every thing he Judges for the advanrage of the Houſe.

He ſhall keep an inventory of theſe things himſelf, that when the Brothers ſucceed one another in this place; he may know what he gives, and what is receiv'd. And if any one is found to have impair'd the goods of the Monaſtery, by being slovenly or by neglect, he ſhall be corrected: and if he do not amend, he ſhall incur a regular punishment.

CHAP. XXXIII.

Whether Monks ought to have any Property?

THe vice of Property is particularly to be banish'd the Monaſtery, and no one may preſume to give or receive any thing without the Abbots leave, or to poſſeſs any thing in particular, whatſoever it be, whether book, Table-book, or the Pen they write with, nor even any thing at all; ſince neither their own bodies, nor their own Will is at their own diſpoſal.

Notwithſtanding they may expect all neceſſaries ſhall be ſupplied them by the common Father of the Monaſtery, altho' it be not permitted to have any thing which the Abbot do's not give leave for or allow of.

Every thing ſhall be in common,

as the Scripture ſais, *nor ſhall they preſume to call any thing their own*: and if any one, be found inclin'd to this peculiar vice, he ſhall be told of it once or twice and if he do's not reclaim, he ſhall be liable to punishment.

CHAP. XXXIV.

Whether All ought to have neceſſaries a like?

THe Scripture tells us: *Every one had his ſhare of the dividend, what was neceſſary for him.* Wherein we diſtinguish partiallity from a neceſſary conſideration of infirmities. So that, he who ſtands in need of leſs, may give God thanks: and not repine: and who requires more, has an occaſion to humble himſelf for his own infirmity and no reaſon to grow proud for being an object of pitty; ſo that by this means every member may live in Peace.

But above all the vice of murmuring ought not to appear abroad, by any word or ſign, and if any one shou'd be found chargeable with it, they are to be ſeverely punish'd.

CHAP. XXXV.

Of the Weekly Officers in the Kitchin.

THe Brothers are ſo to ſerve each other by turns, that no one shall be exempt from duty in the Kitchin, unles he be hindred by want of helth or employ'd about ſome more advantageous buſines, by which he acquires a greater degree of Merit and of Charity. Notwithſtanding they shall provide aſsiſtance for the Weak, to take away all occaſion of grievance; and generally All shall be allow'd Aides, with regard to the circumſtances of the Commu-

nity and the ſituation of the place.

If the Community be numerous, the Cellarier ſhall be exempt from the Kitchin, and thoſe (aforeſaid) who are more profitably employ'd. The others All ſhall ſerve each other out of Charity.

He who has finish'd his week, on ſaturday ſhall make all things clean, and wash the towels wherwith the Brothers have wiped their hands or feet. And he, as well as the Brother who ſucceeds, ſhall wash the Communities feet. He ſhall reſtore the veſſels and utenſils belonging to his office, to the Cellarier, clean and intire, who ſhall likewiſe deliver them to him who enters upon the week; that he may keep accompt what is given and receaved.

An hour before meals the weekly officer, may be allow'd to take a draught of drink and a piece of bread above the uſual allowance,

that he may be able to ſerve his Brothers in time of meals without complaining or too great hardship. But on great ſolemnities he ſhall abſtain til after Maſs.

The weekly officers, on ſundays after Laudes ſhall bow down before the whole Community, and ask the Prayers of all: he who has ended his week ſhall repeat this verſe three times: *Benedictus es Domine Deus qui adjuviſti me & conſolatus es me:* and receive the Benediction. And he who ſucceeds, ſhall alſo repeat thrice the Verſe *Deus in adjutorium meum intende &c.* which being thrice likewiſe repeated by the Choir, he ſhall take the Benediction and enter upon his office.

CHAP. XXXVI.

Of the ſick Brothers.

THe care of the ſick is to be prefer'd before and above all

things; that they may be tended as Christ himself, who tells us, *I was infirm and you have visited me.* And: *the good offices you have don to the least of mine, you have don to me.*

But the Infirm are to reflect, that the attendance pay'd to them, is for the honour of God, and they are not to be a grievance to those that tend them, with their superfluities, thò even on that contingence, they are to be born with, for the acquiring of a greater reward.

Therefore the Abbot is to take great care they suffer not by the negligence of those he employs, and that there be an infirmary appointed for the purpose, and one to tend it who fears God and is both diligent and solicitous.

The use of Baths may be allow'd to the Infirm as often as need requires; but for those who are well

and particularly, young people, but ſeldom.

Thoſe likewiſe who are Infirm, or weakly may be permitted to eat flesh for their recovery, but as ſoon as their helth is reeſtablish'd, they shall abſtain with the reſt. Moreover the Abbot is to take great care the ſick be not neglected by the Cellarier or thoſe that ſerve them, becauſe the fault of his Diſciples is, in ſome meaſure, his own.

CHAP. XXXVII.

Of old Men and Children.

ALthò nature of its own accord be inclin'd to take pitty of old Men and Children, yer it is material to provide for them by the authority of the Rule.

Therefore their weaknes is always to be conſider'd, and the Rigour of the Rule is noways in force

force for them, in what regards eating: but all tendernes shall be shown in their regard and liberty given them to eat before the Reſt.

CHAP. XXXVIII.

Of the weekly Reader.

THere shall be reading during meals: nor shall every one indifferently who lights upon the Book pretend to read; but, regularly he, who is appointed for the week, shall begin on ſunday.

As he enters upon his week, after Maſs and the Communion, he shall aſk of every one their Prayers that God may preſerve him from the ſpirit of vanity: and in the church beginning the Verſe *Domine labia &c.* it shall be repeated thrice by the whole Choir; and ſo having receiv'd the Benediction he shall enter on his reading,

Exact ſilence ſhall be kept during table, ſo that no noiſe or voice ſhall be heard, but the Reader only.

All neceſſaries for eating and drinking are to be ſo readily ſupplied by the Brothers, that no one need to call for any thing. But in caſe any thing be wanting they ſhall rather ask it by the noiſe of ſome ſign, than with the voice.

No one is to ask queſtions concerning the Reading or any other ſubject for fear of giving entrance to te evil ſpirit; unles perchance the Prior has ſomething to ſay in short for edification ſake.

The weekly Reader may take a little Bread and wine before he begins to Read, by reaſon of the Holy Communion, which he has receiv'd, and leſt he shou'd find difficulty to faſt ſo long. And having don reading he shall eat with the Officers and Servants of the

week. Moreover we intend not that All shall read and ſing by turns, but only ſuch as can edify the Audience.

CHAP. XX XIX.

Of the Quantity of Meat.

WE are of opinion that for conſtant nourishment, at whatſoever hour, and time of year they eat: two dishes or portions will be ſufficient at every meal, to provide for the infirmities of many, who not being able to eat of one ſort, may make their meal of the other.

Therefore the Religious muſt be content with two dishes of hot meat, and if any ſort of fruit or ſprouts can be conveniently had, they may be allow'd a third.

One Pound of bread shall ſuffice for a whole day, whether they dine and ſup, or dine only: If they ſup; a

third part of the Bread shall be kept by the Cellarier for night.

Notwithſtanding it ſhall be in the Abbots power to encreaſe the allowance according as the neceſſity of harder labour may require; yet ſo that he take care to avoid exces and ſurfeiting : for nothing is ſo contrary to the life of a Chriſtian as over-eating, as our Saviour tells us : *take care your hearts be not overcharg'd with exceſs of eating and drinking.*

The ſame quantity ſhall not be given to Children of younger age, but leſs than to the others, obſerving always moderation.

All ſhall abſtain from eating the Flesh of four footed beaſts, excepting the ſick and thoſe that are exceeding weak.

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CHAP. XL.

Of the quantity of drink.

EVery mans Conſtitution is a perſonal gift of God and conſequently different in every one; ſo that it is a nice point to preſcribe a certain meaſure of meat and drink for others in general. Notwithſtanding having regard to the weaknes of the infirm, we are of opinion, a Pint of Wine a day for each will be ſufficient. Yet be it known to thoſe whom God has bleſt with moderation to abſtain altogether, their reward ſhall be particular.

If the neceſſity of the place, or the pains they take, or the heat of ſummer, requires more, it ſhall be in the power of the Superior to add to the allowance, yet always with caution leſt they shou'd be ſurpris'd with ſatiety or exces.

Altho we read the uſe of wine is not ſuitable with the life of a Monk; yet foraſmuch as it is hard to perſwade Religious even of our days, to this truth, at leaſt we muſt all conſent to this that it is not to be drunk to exces, but with moderation: *becauſe wine makes even wiſe men fall into diſorder and Apoſtaſy.*

Where the Poverty of the Place cannot furnish the afforeſaid meaſure, but much leſs, or even none at all; they muſt bleſs God, and not complain, ever highly taking care on all occaſions to live without complaining.

CHAP. XLI.

What hours are moſt convenient for Meals?

FRom Eaſter to Whitſontide the Community ſhall dine at Noon and ſup in the Evening. But from

whitſontide to the end of ſummer, if they are not to work in the Fields, or are not otherwiſe hinder'd by the exceſſive heats of ſummer, they ſhall on Wednesdays and Frydays faſt til three in the afternoon. On orher days they ſhall dine at Twelve, and continue to do ſo., during the heats, and whilſt they work in the fields, if the Abbot thinks convenient. But he muſt ſo moderate and diſpoſe every thing that the Souls of the Brothers may ſuffer no wrong, and every thing may be done without complaining.

From the 14. day of September to the beginning of Lent, the Community ſhall eat at three in the after noon, and during Lent; in the Evening: which muſt be ſo contriv'd that they may nor want Candles, but finish all by day light. And at all other times, they muſt ſo manage the hour of meals that

whether they dine or ſup, every thing may be don by the light of day.

CHAP. XLII.

Of ſilence after Compline.

MOnks, at all times ought to ſtudy ſilence, but moſt of all, during night. And therefore throughout the year, as ſoon as they riſe from ſupper (ſuppoſing they do ſup) thay ſhall all aſſemble in one place and One ſhall read the Conferences or lives of the Fathers; or at leaſt ſome ſubject that is for edification. But not the five Books of Moyſes, or the Book of Kings, becauſe that part of the Scripture is not proper for weak underſtandings at ſuch an hour; tho they may be read at other times.

If it be the time of year, they faſt; leaving a ſmall interval after

Veſpres, they ſhall aſſemble and read, as aforeſaid, and having read four of five Leaves, or for the ſpace of an hour, during which All, even thoſe who were otherwiſe employ'd ſhall meet together: they ſhall ſay Compline, after which it ſhall not be allow'd any one to ſpeak. And if any one be found to act contrary to this Rule in point of ſilence, he ſhall incur a ſevere punishment: unles it be upon accompt of Strangers, or he has the Abbots orders for it, and even in that caſe, it muſt be done with all compoſure and moderation, according as the Rules of good breeding require.

CHAP. XLIII.

Of thoſe who come late to the divine Office, or to Table.

AS ſoon as the Bell rings every one ſhall leave the work he

has upon his hands and haſten, where his duty calls him, as faſt as he can, without rudenes. Therefore nothing is to be prefer'd before the work of God. And if any one comes to the night office, after the *Gloria* of the ninty fourth Pſalm is ſaid (which for this purpoſe muſt be recited very ſlowly) he ſhall not take his place in the Choir, but ſtand the laſt of all or in a place appointed by the Abbot for the Negligent, that he may be lookt upon by him and other People, til the divine Office being ended, his publie pennance has made him ſenſible.

We have for this reaſon thought fit they shou'd ſtand in the laſt place or ſomewhere elſe expoſed, that the very ſhame of being ſeen by every body may reform them. For if they remain out of the Church, they may be of a diſpoſition to return to bed agen and ſleep, or

at leaſt to ſit without and trifle away the time and give the evil ſpirit an occaſion; ſo they are to enter in, that they may not loſe all, for the preſent, and that they may be corrected for the Future.

He who comes late, to the Hours of the day Office, after the *Gloria* of the firſt Pſalm; ſhall ſtand in the laſt place, as aforeſaid, nor preſume to join in Choir with thoſe that ſing, til he has made ſatisfaction; unles the Abbot gives him leave by his own authority; on condition nevertheles that he makes amends for his fault.

He who do's not comẽ to ſupper before Grace is ended, that all may Jointly ſay the verſe and pray together, and All at once ſit down to table; ſhall be corrected once or twice for his negligence, and if he do's not amend, ſhall not be admitted to the common

table, but shall eat apart from the reſt, and his allowance of wine be taken from him til he has made ſatisfaction and is reclaim'd; and the ſame penalty shall be inflicted on him who is not preſent at the Grace which is ſaid after meals.

Nor shall any one preſume to eat or drink, but at the hour appointed: and if it happens A Superior offers any thing to a Brother, and he refuſes to take it, and afterwards shou'd have a mind for it, then what he has refus'd shall not be granted him, nor any thing elſe til he has made due atonemont.

CHAP. XLIV.

The manner how Excommunicated perſons are to make ſatisfaction.

HE who for any great crime is ſuſpended from the Church or Table, shall ly proſtate at the Church

Church door, during the divine Office, ſaying nothing but only bowing down his head, and caſting himſelf on the ground before the feet of every one that go's out. This he shall repeat til the Abbot declares it ſufficient, and when he is ſent for by the Abbot, he shall throw himſelf at his, and all the communities feet, to ask their Prayers.

Then, if the Abbot commands, he shall be receiv'd into the Choir in a place appointed him, yet not to give in any Pſalm, leſſon or any thing whatſoever, til new orders from the Abbot.

At the end of every Hour of the divine Office he shall proſtrate before the place where he ſtands, by way of ſatisfaction, til the Abbot agen bids him deſiſt.

They who for leſſer faults are only deprived of the Table, shall make ſatisfaction in the Church

til the Abbot commands otherwiſe: and this they ſhall continue til he has given them his Benediction & told them it is ſufficient.

CHAP. XLV.

Of thoſe who miſtake in the Choir.

IF any one reciting a Pſalm, Reſponſory, or Anthem commits any miſtake; unles he humble himſelf by making reparation before all, he ſhall incur a greater punishment, forasmuch as he would not retrieve by humility what he did amiſs by neglect. Children for the ſame fault ſhall be chaſtis'd with the Rod.

CHAP. XLVI.

Of thoſe who fail in any other matters whatſoever.

IF any one, being employ'd in the Kitchin, Cellar, Refectory,

Bakehouſe, Garden or any place whatſoever, commits any fault, breaks or loſes any thing, or is any ways failing in his duty and do's not immediately declare his fault and offer himſelf of his own accord to make amends before the Abbot or the Community; when it is diſcover'd by another, he ſhall be more ſeverely punish'd.

But if the fault be hidden and only concerns the Interior, then he ſhall only reveal it to his Abbot or ſome ſpiritual Seniors, who know how to heal their own wounds and, not to diſcover and publish thoſe of others.

CHAP. XLVII.

Of the duty of ringing to Choir.

THE Abbot ought to undertake the charge of ringing to the divine Office night and day, or to recommend it to ſome Bro-

ther who is exact and punctual, that every thing may be don at due time.

Thoſe only who are appointed, shall give in the Pſalms and Anthems after the Abbot, according to order amongſt themſelves. But no one shall preſume to ſing or read who has not skill enough to do it with edification: which, when commanded, they shall perform with humility, compoſure, and the fear of God.

CHAP. XLVIII.

Of daily Labour.

BEcauſe nothing turns to worſe accompt for the ſoul than being idle: therefore, as the Brothers ſpend part of their time in reading, they shall ſpend the other part in daily labour; after the following manner.

From Eaſter to the firſt day of

October, they shall go Forth and labour at any neceſſary work, from ſeven of the Clock til ten, or thereabouts, and afterwards from ten 'til almoſt Noon, they shall employ their time in reading.

After twelve a clock dinner being don, they may repoſe on their beds in ſilence; or if any one had rather read, he may: but ſo, as not to diſturb the others.

The Hour of None shall be advanc'd, and ſaid about two and a half, and afterwards they shall return to their work till the time of Veſpres. If the circumſtances or poverty of the place require that the Religious cutt their own corn themſelves, they muſt not look upon it as a grievance, becauſe they are truly Monks, if they live by the work of their hands, as our forefathers and the Apoſtles have don before them. Yet all is to be don with mode-

ration by reaſon of weak conſti. tutions.

From the firſt of October to the beginning of Lent, they ſhall chuſe particular books out of the Library and read them all over and ſucceſ. ſively : and particular care ſhall be taken , that one or two of the Ancients be deputed to go round the Monaſtery, and overſee the Religious at the time appointed for reading, to diſcover if any of the Brothers be idle or trifle away his time with talking inſtead of reading, and be not only unprofitable to himſelf but alſo a prejudice to others. And if any ſuch Perſon be found (which God forbid) let him be ſeverely punish'd and made an example for others. No One ſhall converſe with another at unſeaſonable hours.

On ſundays All ſhall employ their time in reading , excepting the Officers who are otherwiſe

employ'd. If there chance to be any one who is ſo negligent and ſlothful, that he neither can, nor will meditate or read; he muſt be employ'd about ſome other work he is capable of, to avoid being idle. Thoſe Brothers who are indiſpos'd or of tender conſtitutions muſt be conſider'd by the Abbot for their weaknes and employ'd in ſome work or Art ſuitable to their ſtrength, that they may not be altogether idle, nor shockt with labour beyond their force.

CHAP. XLIX.

Of the obſervance of Lent.

ALthó the whole life of a Monk ought to be one continual Lent, yet becauſe that perfection is ſo uncommon, at leaſt we adviſe All Religious during that holy time, to practice particular purity of life, and redeem their

former negligences. This will be duly perform'd if we retrench all evil cuſtoms and betake ourſelves to prayer with tears, to reading of holy things, compunction of Heart, and Abſtinence.

Therefore, at this time every one muſt add ſomething, of his own accord, above his uſual practice: for example, by offering up particular prayers, and ſtinting ourſelves to leſs than ordinary in meat and drink, that every one may with comfort in the Holy Ghoſt, make a voluntary ſacrifice to God of a ſhare in his daily allowance. I mean, (which is all the ſame) every one ſhall retrench ſomething of his own ſatisfaction, in eating, drinking, ſleeping, talking, and the little liberties and merriments of diſcourſe, to prepare with the gladnes of a ſpiritual longing, for the holy feaſt of Eaſter.

Notwithſtanding whatſoever any

one reſolves to offer up, he shall make known to his Abbot, that it may be made acceptable by his prayers and approbation: becauſe what is don without his conſent, who is their ſpiritual father, shall be lookt upon as preſumption and vanity: therefore every thing muſt be don with the Abbots approbation.

CHAP. L.

Of thoſe Brothers who work far off the Church, or who are on journeys.

THe Brothers who by the Abbots Knowledg, are employ'd a great way off the Church and cannot return at the uſual time for Choir, shall perform the divine office, with the fear of God, on their knees, in the place where they labour. And in the ſame manner, ſuch as are travelling, shall

not omit the times alotted for prayer, but as well as they can by themſelves, diſcharge their Duty to God.

CHAP. LI.

Of thoſe who make leſſer journeys.

THe Brothers who go abroad on any accompt whatſoever with intentions of returning the ſame day, ſhall not, under pain of Excommunication, preſume to eat abroad, tho' invited by any perſon whoſoever, unles they have the Abbots orders.

CHAP. LII.

Of the Oratory, or Church of the Monaſtery.

THe Oratory muſt be a Place ſuitable to what is meant by the name, nor abus'd to any other buſines or concerns. When the

divine office is ended, every one making a profound Reverence to God, shall go out in great ſilence, that if any one deſires to pray in private he may not be hindred by the impotunity of others. But if any other deſires to pray more retiredly he may enter all alone and pray, not relying on the loudnes of his voice, but rather his tears and the meaning of his heart. Therefore, unles it be on this accompt, after the office, no one ſhall be permitted to ſtay in the Church, (as aforeſaid) leſt he shou'd be a hindrance to others.

CHAP. LIII.

The manner of entertaining ſtrangers.

ALL ſtrangers coming to the Monaſtery shall be receiv'd as Chriſt himſelf; becauſe he will one day ſay *I was a ſtranger and you have entertain'd me.* And every

one according to his quality shall have due honor and civility shown him, but particularly Catholics and Travellers.

As ſoon as information is given that a ſtranger is arrived, the Superior, or ſome of the Brothers appointed for that purpoſe, shall go to meet him with all demonſtrations of Charity: and having pray'd together, they shall ſalute and give the kiſs of Peace, tho' not before prayer, by reaſon of the illuſions of the Devil.

The ſalutation shall be with profound Humility, and both at the arrival and departure, either with bowing down very low, or with the whole body proſtrate on the ground, Chriſt, who is entertain'd in their perſons, shall be adored in them. Being thus receiv'd they shall be conducted into the Church to pray, and afterwards the ſuperior, or he that is appointed, shall keep

Them

them company. They shall cauſe the ſcripture to be read before ſtrangers for edification ſake, and afterwards entertain them with all manner of good breeding and civility.

The ſuperior shall be diſpens'd from faſting out of regard to ſtrangers, unles it be a faſt of the Church which cannot be broken: but the Brothers shall continue to faſt as uſual.

The Abbot shall give the water to wash the ſtrangers hands; and he, or any of the community, shall do the ſame to wash their feet; which being don: They shall repeat the verſe: *ſuſcepimus Deus miſericordiam &c.*

They shall take particular care, to entertain the poor and Travellers, with more than common kindnes; becauſe Jeſus-Chriſt is principally receiv'd in their perſons; and the regard to or awe we have

of the Rich, makes the honor we show them, but a debt to their quality.

The Kitchin that ſerves the Abbot and ſtrangers, shall be ſeparate from the other; that ſtrangers, who are never wanting, when they arrive at irregular hours, may not diſturb the Community.

This kitchin shall be yearly ſupplied by two Brothers who underſtand to perform the duty well, and as occaſions require they shall have aſſiſtance to make them ſerve with content. When They have leſs employment, they shall go out to work, as they are order'd elſwhere. And not only in this, but in all other Offices of the houſe, they muſt have the conſideration to furnish them with Aſſiſtants when need requires; & agen when employment is wanting, they shall do what is commanded them in other places.

The ſtrangers apartment ſhall be recommended to the care of ſome Religious Perſon, whoſe ſoul is poſſeſs'd with the fear of God; who muſt provide ſufficient Beds decently furnish'd, that, in the Houſe of God, the wiſdom of thoſe who govern, may appear in the wiſe management of every thing.

No one ſhall any ways converſe with ſtrangers, without orders. But if any one chance to meet with, or ſee them; after having humbly ſaluted and ask'd their Bleſſing; he ſhall paſs by and only tell them, he is not appointed to converſe with ſtrangers.

CHAP. LIV.

That Religious ought not to receive Letters or Preſents.

'TIs not allowable for any Monk to ſend or receive Letters or Preſents, or any little To-

kens, either from their Parents or any one whoſoever, not even from one another, without the Abbots leave.

If any thing chance to be directed to any one from his Parents, he shall not preſume to accept of it, til he has given notice to his Abbot. And if he gives orders to have it accepted, he may yet diſpoſe of the thing afterwards, to whom he pleaſes, and the party it was directed to, shall not take it amiſs, leſt he shou'd expoſe himſelf to the temptations of the Devil: & whoſoever acts contrary shall be lyable to regular punishment.

CHAP. LV.

Of the Cloaths and Shoes of the Brothers.

THe Brothers shall be furnish'd with cloaths ſuitable to the

ſituation of the place and temperature of the Air where they live; becauſe more is requir'd in cold countreys and leſs in hot; all which is left to the diſcretion of the Abbot.

For temperate Climates we are of opinion, it will be ſufficient for every Religious to have a Cowl and a caſſack. The Cowl for winter ſhall be of a thicker ſtuff, but that for the ſummer ſhall be finer or worn thin: and a ſcapular, by reaſon of their work.

They ſhall be allow'd ſhoes and ſtockings, tho', they are not to concern themſelves, or be diſturbd at the colour or coarſnes of them, but to be content with what the countrey, where they live, produces, and what can be had at the cheapeſt rate.

The Abbot ſhall take care their habits be not too ſhort but of a juſt length.

When new cloaths are given

them, they shall restore the old ones upon the spot, to be laid up in the wardrobe for the Poor. It will be sufficient for each to have two Cowls and two cassaks, as well for change at nights, as for the convenience of washing; and more than two, would be superfluous, and to be given back when they receive new ones.

They who are to make a journey shall be allow'd clean Drawers or Linings out of the wardope and shall restore them wash'd when they return home. Their cloaths for journeys shall be something better than ordinary, furnish'd by the wardrobe, and to be restored clean at their return.

For the furniture of their Beds they shall have a Strawbed, a Quilt, a Coverlet, and a Pillow. The Beds shall be frequently visited by the Abbot, lest they should have any thing particular, and

if any one be found guilty of propriety in keeping any thing without the Abbot's leave, he shall be lyable to the ſevereſt punishments.

Therefore to Root this vice intirely out of the monaſtery, the Abbot shall allow every one what is neceſſary, to wit, a Cowl, a Caſſack, Shoes, Stockings, a aknife, a Needle, a Hancherchief, a Tablebook, a Pen, and in short, all that is wanting; to take away pretences of neceſſity.

So that the Abbot is to remember what is ſaid in the Acts of the Apoſtles: *every one was provided with what he had need of.* And in the ſame manner to take his meaſures by the Infirmities of thoſe that want, without having regard to the ill will or envy of others; yet ever mindful that God will deal with him according to his works.

CHAP. LVI.

Of the Abbots Table.

THe Abbot shall always keep open Table for all ſtrangers and Travellers, and when the number of ſtrangers is but ſmall, he may invite whom he pleaſes of his Brothers, provided he take care to leave one or two of the Antients, in the community, for the better obſervance of regular duties.

CHAP. LVII.

Of thoſe who are skilful in any Art or Calling.

WHoſoever in the Monaſtery are lookt upon as skilful in any Art, shall work thereat with all regard and Humility when the Abbot commands. But if any one grow proud and value himſelf upon his skill, for being profitable to the Monaſtery, he muſt

be taken off his work & no more allow'd to purſue it, unles perhaps after his humiliation the Abbot may think good to employ him agen.

If any of their handywork be to be ſold, let thoſe take care who make the bargain, to make no advantage of the occaſion, and remember the example of *Ananius* and *Saphira*; leſt they, or any, whoſe intentions are to turn the common goods of the Monaſtery, to particular accompt, shou'd incur the death of their ſoul, as they, on the like occaſion, did of the Body.

In the Price of things they Muſt take care to avoid Avarice and ſell at a cheaper rate than ſecular People are us'd to do, that the Glory of God may appear on all occaſions.

CHAP. LVIII.

The Manner of Receiving Brothers to Religion.

WHen any one preſents himſelf to be admitted to Religion, they ſhall not eaſily give him entrance, but as the Apoſtle adviſes: *make tryal of their ſpirits if they proceed from God,* Therefore of he purſues with importunity, and after four or five Months, gives inſtance of his perſeverance, and deſires patiently to go thorough with the difficulties and affronts he meets with, he ſhall be allow'd to enter: and be entertain'd in the appartment of ſtrangers for ſome few days. Thence he ſhall be conducted to the Cell of the noviceſhip, where he ſhall meditate, eat, and ſleep.

The direction of him ſhall be

given to ſome ſpiritual Ancient that has the Addreſs of winning ſouls to God, who ſhall nicely obſerve and thoroughly examen if he truly ſeeks God, and is carried on with zeal for the Divine Service, Obedience, and Bearing with injuries.

He ſhall be forewarn'd of all the hardships and difficulties to be encounter'd in the ways of God, and if he purſues his reſolution, after the ſpace of two months, they ſhall read this Rule to him ſucceſſively, and ſay to him: BEHOLD THE LAW YOU TAKE UPON YOU; IF YOU CAN OBSERVE IT; SUBMIT YOUR SELF TO IT; IF NOT: FREELY DEPART. And if he remains firm, he ſhall be reconducted to the Cell of the novices, and tried in all the exerciſes of Patience.

Agen, after the ſpace of ſix months, the Rule ſhall be read to him, that he may know what

he undertakes. And if, he perſiſt, after four months, it shall be read a third time. And if upon mature deliberation he promiſe to obſerve all things, and obey whatſoever is commanded him, he shall be admitted as a member of the Community and Know that thenceforth it shall not be in his power to quit the Monaſtery, or shake off the yoke of the Holy Rule, which, during ſo long a deliberation, he might have accepted, or refus'd.

The perſon to be receiv'd shall make public promise in the Church before All, of his ſtability, amendment of manners, and Obedience, before God and his Saints; that if he afterwards act contrary, he may expect aſſur'd damnation from the Great God he mocks.

Of this Promiſe he shall draw a writing under to the names of the Saints whoſe reliques are on the Altar, and of his Abbot and

write it with his own hand, if he can write; or elſe another, at his inſtance ſhall do it for him, and the Novice ſhall ſign, and with his own hand lay it upon the Altar, and immediately after repeat the Verſe: *Suſcipe me Domine &c. Receive me o Lord according to your word and I ſhall live, and do not confound me in the means to compaſs what I expect.* Which Verſe ſhall be repeated by the whole Choir, and concluded with *Gloria Patri.* Then the Novice ſhall throw himſelf at the feet of All, to ask their Prayers, and ever after be lookt upon as a member of the Community.

If he has any things to diſpoſe of, he ſhall firſt, either diſtribute them to the Poor, or by ſolemn donation make them over to the Monaſtery, without any reſerve for himſelf, who for the future is not ſo much as Maſter of his own Body.

Therefore, at the very inſtant, he ſhall be deveſted in the Church of his own cloaths, and clad with thoſe of the Monaſtery. But his cloaths ſhall be kept in the wardrobe, that if (which God forbid) at the Devils perſuaſion, he ſhould conſent to leave the Monaſtery; then, ſtript of his habit he ſhall be turn'd away.

But the writing of his profeſſion which the Abbot receiv'd from him at the Altar, ſhall not be reſtor'd to him but preſerv'd in the Monaſtery.

CHAP. LIX.

Of the ſons of Noblemen, or Poormen offer'd to God in the Monaſtery.

IF perchance any Nobleman makes an offer of his ſon to God in the Monaſtery, and the Child is very young, his Parents

shall make promise for him in writing (as aforesaid) and with their Offering, wrapping the childs hand and the promise in the Corporal: on the Altar, they shall deliver him up to God.

For what regards their goods, they must promise under oath in the said writing, that neither by themselves nor any person or manner whatsoever, they will ever give any thing to him in particular or so much as an occasion of having.

Or if they chuse otherwise and would give somerhing to the Monastery by way of acknowledgment or Charity; they may make a donation of what they please to the Monastery and reserve the income to themselves during life. So that every inlet of propriety may be stopt up and no breach ly open by which the Child (which God forbid) may be expos'd to deceipt

and ruin, as we have known by experience.

Thoſe who are not ſo rich shall do the ſame: but they who have nothing at all, shall ſimply make the promise in writing and with an Offering make a tender of their child, in the preſence of witneſſes.

CHAP. LX.

Of Prieſts who deſire to dwell in the monaſtery.

IF any ſecular Prieſt ſignifies his deſire to live in the Monaſtery his demand shall not be allow'd without due conſideration: but if he perſiſt in his petition, he muſt know, he shall be oblig'd to a punctual obſervance of the Rule, without exemption in any point, that he may better anſwer the Queſtion: *Friend on what accompt came you hither?*

Notwithſtanding, he may take place after the Abbot, give the Benedictions, and ſay Maſs, if the Abbot ſo ordains; otherwiſe he is not to undertake anything in any manner whatſoever; But to reflect he is ſubject to the obſervance of regular duties and particularly obliged to give good example of Humility.

Tho' they allow him precedence in conſideration of his Prieſthood or on any other accompt, he muſt remember the place which is his due from the time of his entrance into the monaſtery, and not what is granted him out of reſpect to his character.

If any other Eccleſiaſtic has the ſame deſire to be receiv'd in the Monaſtery, he ſhall be allow'd a moderate place, provided he gives aſſurance of his conſtancy and obſervance.

CHAP. LXI.

How foreign Monks are to be entertain'd ?

IF any foreign Religious arrive from a diſtant Countrey, to dwell in the Monaſtery in quality of a ſtranger and is content to ſubmit to the ways of the place as he finds them, without troubling the houſe with his ſuperfluities, he may be admitted for as long as he pleaſes.

It he reaſonably and humbly repreſents any thing that is wrong to be redreſs'd; the Abbot ſhall maturely deliberate upon it and conſider whether God did not ſend him thither for that intent.

If afterwards he deſires to eſtablish there, he is not to be refus'd; becauſe, during his being a ſtranger, they have had ſufficient occaſions to inſpect his

way of living. But if they have remark'd any thing diſorderly or vitious in him heis ſo far from deſerving to be admitted, that he shall civilly be deſir'd to depart, for fear of misleading others by his ill example.

But if on the conrrary he do's not deſerve to be ſent away, he shall not only be admitted into the Community, upon his petition, but shall be invited to ſtay and give example to others, becauſe one Lord is ſerv'd in every place and we all fight under the conduct of the ſame ſovereign.

And if the Abbot finds he deſerves to be advanc'd he may give him a better place. Which priviledg the Abbot alſo may make uſe of in regard of Prieſts and Eccleſiaſtics, aforeſaid, provided their good liſe deſerves that conſideration.

But the Abbot is to take care he do's not admit into his Mona-

ſtery, any Religious Man of a known Convent without the conſent of his Abbot or Credentials from him, becauſe it is written: *Deal not with another as you would not be dealt with your ſelf*

CHAP. LXII.

Of the Prieſts of the Monaſtery.

IF an Abbot deſires to advance any of his religious to the Orders of Prieſthood or Deaconſhip, he ſhall make choice of perſons worthy the Office.

But the party ordain'd, muſt be careful to avoid Pride and Ambition, and not take upon him to do any thing the Abbot do's not command, He is to remember he has only a greater obligation upon him to obſerve regular duties, and not forget Obedience and good order, by reaſon of his Prieſthood but advance more and more in the ſervice of God.

He muſt regard the place he holds from his entry into the Monaſtery and not what is given him for being a ſervant of the Altar. And altho'. the Choice of the Community, jointly with the will of the Abbot, has promoted him, in conſideration of his good life, he is nevertheles to underſtand he his ſubject to the orders of Deans and other ſuperiors, and if he act contrary he ſhall not be lookt upon as a prieſt but as a Rebel.

If after frequent reprehenſions he do's not amend, the Biſhop ſhall be inform'd of his behavior, upon which, if he reclaims not, and his faults blaze out into an open rebellion, refuſing all obedience and ſubjection to the Rule, he ſhall be diſmiſs'd the Houſe.

CHAP. LXIII.

The order of Precedence in the Community.

THey shall take place in the Monaſtery, either according to the ſeniority of their entrance, or the merit of their well-doing, or as the Abbot pleaſes to appoint: not that he may diſturb his flock by uſing an arbitrary power to do any one an injury, but he muſt ever remember that he is to give an accompt to God of all his ordinancies and actions.

Therefore according to the precedence which the Abbot eſtabliſhes, or which they obſerve amongſt themſelves, they ſhall ſucceſſively go to the Kiſs of Peace, and the Holy Communion, give in the Pſalms, or take their place in Choir. In short whereſoever they are, Age ſhall be neither here nor

there in point of precedence, because *Samuel* and *Daniel*, tho' but Children, were made Judges of ancient Priests.

So that (excepting those, who for particular reasons the Abbot degrades or advances) all the rest shall takes place according to seniority in religion: for example: he who comes to the Monastery, the second hour of the day, shall be esteem'd the junior of him that comes the first, of any age or condition whatsoever.

Notwithstanding every one, on all occasions, is to have power over the Children and keep them to duty.

Therefore the Juniors are to respect the Ancients, and the Ancients to love the Juniors. As for what regards conversation; no one shall be allow'd to call another by his own name, but the Ancients shall call Juniors, *Brothers*: and the Juniors shall call the Ancients, *Reverend Fathers.*

And becauſe the Abbot is eſteem'd to ſupply the place of JESUS CHRIST, he ſhall be call'd *Lord* and *Abbot*, not as his own due, but out of honor and the love of Chriſt. Therefore he ought to reflect, and carry himſelf in a manner, Worthy ſo great an honor.

Whereſoever the Brothers meet, the younger ſhall ask the Elder's Benediction; and as he paſſes by, the younger ſhall riſe to give him place, nor preſume to ſeat himſelf agen til he is bid by his Ancient; according to the Rule of the Scripture, *ſtriving to outdo each other with civility.*

Little Children and {Boys ſhall regularly obſerve their place in the Church and refectory; elſwhere, they ſhall be govern'd by him who has the charge of them according to regular order til they come to years of better underſtanding.

CHAP.

CHAP. LXIV.

Of the Abbot's Election.

IN the Election of the Abbot they shall obſerve this method; that he shall be conſtituted and receiv'd Abbot, whom either the whole Community by one common conſent has elected in the fear of God, or whom a part of the community, tho' ſmall, has choſen according to greater prudence and diſcretion.

The perſon to be advanc'd is to be choſen for the merit of his good life, for the excellence of his wiſdom and learning, altho' he be the laſt in the houſe according to the order of his reception.

But if it should happen (which God forbid) that the whole Community, shou'd unanimouſly conſpire to elect a perſon to ſupport

them in their ill prãctices, and that their diſorders grow notorious to the Biſhop of the dioces, to the Abbots, or other neighbourhood; they ought to diſappoint the contrivance of ill men and advance a faithful Steward over the houſe of God, being aſſur'd of a good recompenſe if they do it purely out of zeal for the honor of God, as, on the contrary, of being culpable, if they neglect to do ſo.

The perſon Elected muſt reflect how weighty a burthen he undertakes, and to whom, he is to give an accompt of his adminiſtration, and that ſtill he is more obliged to be profitable to his ſubjects than to preſide over them.

Therefore he is to be well vers'd in the Holy ſcripture, that he may know from whence he draws the inſtructions he is to preach to others, both out of the old and new law.

He must be Chast, sober. and charitable, and ever *prefer Mercy before justice*, that he may deserve the same treatment from the hands of God.

He must hate vice: and Love his Brothers: and when he is forc'd to punish them, use all discretion and moderation, lest he should break the vessel, by endeavouring to scour it too clean. He must be sensible of his own frailty, and remember it is forbid *to break the Reed that is already shaken.* Not that, we mean he shou'd countenance the growth of vice; but that he use discretion and tenderness, as aforesaid, expedient for and suitable to every genius, in the retrenchment of it, and endeavour much more to be belov'd than fear'd.

He must observe a calmnes in his ways and not be uneasy, nor overmuch wedded to his own no-

tions ; not jealous or too ſuſpicious, that he may avoid being always upon the wrack. He muſt be cautious and circumſpect in his Commands, whether in matters ſpiritual or temporal : examen and meaſure out the work he enjoins, to the force of every one, remembring the diſcretion of *Jacob*: *If I make my flocks travel beyond their force they will all dy in one day.*

Therefore following this and other like examples of diſcretion, which is the mother of all vertues, he muſt ſo adiuſt all his meaſures, that they who are ſtrong, may ſtill deſire to do more, and the weak may not be diſhearten'd.

Above all he is to obſerve this Rule in Every point, that, having faithfully diſcharg'd his duty, he may hear from the mouth of our Lord the words he ſaid to the good ſervant who had diſtributed his corn in due time and ſeaſon to his labourers : *I tell you*

indeed he will make him the ſteward of all his goods.

CHAP. LXV.

Of the Prior of the Monaſtery.

THe advancing of Priors is frequently the cauſe of great diſorders in Monaſteries, when there are ſome people, who, giving way to a wrong ſpirit of Ambition, look upon themſelves as ſecond Abbots, and uſurping an undue authority, countenance ſcandals, and factions in communities, and particularly, where the Prior is denominated by the ſame Biſhop or Abbots, as the Abbot himſelf.

'Tis viſible, how unreaſonable it is to follow ſuch methods, ſince, from the beginning of his advancement they give him occaſion of growing proud, whilſt he reflects that his authority was derived from the ſame hand that ordain'd the Abbot.

From hence ariſe Animoſities,

Quarels, Detractions, Jealoſies, Diſſentions and Diſorders : for whilſt the Abbot and Prior are at variance, their ſouls muſt neceſſarily be expos'd to danger ; and the Religious who intereſt themſelves on one ſide or other, and eſpouſe different parties, promote their own ruin. But this diſorder particularly lies at their door who were firſt occaſions of it.

Wherefore we foreſee, it will be neceſſary for the conſervation of Charity, that the government and adminiſtration of the Monaſtery shall reſide altogether in the Abbot, and if poſſible, (as aforeſaid) they shall make uſe of Deans with their ſubordinate power to ſupply the neceſſities of the houſe, that, whilſt many are sharers of the ſame charge, one may not grow proud of it.

So that, if the circumſtances of the Place, or the community rea-

ſonably and with Humility requires there shou'd be a Prior, and the Abbot thinks it requiſite; the Abbot himſelf, shall nominate the Perſon, after having adviſed with ſuch of his brothers as have the fear of God before them.

The Prior shall reſpectfully perform whatſoever the Abbot commands, and neither act contrary to, or change his orders in any thing; becauſe the more he is prefer'd before others, he ought to be the more punctual in obſerving every tittle of the Rule.

If he be found vitiouſly inclin'd or to let himſelf be miſtaken with Pride, or One who undervalues the Rule; he shall be four times admonish'd of it, and if he do's not amend he shall be lyable to regular punishment. Upon which, if he reclaims not, he muſt be depos'd from his Priorship, and another worthy the place ſubſtituted in his room.

And afterwards, if he diſturbs the quiet of the houſe and prove diſobedient he ſhall be turn'd out of the Monaſtery.

Yet the Abbot muſt not forget he is accomptable ro God in all his proceedings, leſt his ſoul shou'd be miſlead by a miſtaken zeal of jealouſy and envy.

CHAP. LXVI.

Of the Porter of the Monaſtery.

AT the Gate of the Monaſtery they ſhall place ſome ancient Religious of prudent behaviour, who underſtands how to deliver meſſages, and has maturity enough to make him mind his buſines.

He muſt have a Cell near the gate, that he may be always at hand to give anſwers. And as ſoon as any one knocks, or he hears the voice of a Beggar, he ſhall ſay *Deo gratias* or *Benedicite*, and pre-

ſently anſwer their buſines with a certain ſweetnes promiſcuouſly proceeding from the fear of God and an ardent charity. If he wants help, he may be allow'd one of the younger Religious.

The Monaſtery ought to be ſo contriv'd, that if poſſible they may have all neceſſaries, to wit, water, a Mill, a Garden a Bakehouſe, and wherewithal to work at ſeveral trades within themſelves; to take away occaſions of rambling abroad, which is not at all expedient for the good of their ſouls.

Moreover we ordain this Rule be frequently read in the Community that no one may pretend excuſe upon the ſcore of ignorance.

CHAP. LXVII.

Of Religious ſent on journeys.

THe Religious who are to begin a journey ſhall re-

commend themſelves to the prayers of the community and of the Abbot, who ſhall always make a commemoration of their abſent brothers at the end of the divine office.

The day they rerurn home, at every hour during the divine office they ſhall proſtrate upon the ground, in the Church, and ask the community's prayers that God will pleaſe to forgive the faults they have perhaps committed on the way, either by hearing ſeeing or idle diſcourſe.

Nor ſhall they preſume under pain of regular punishment to relate what has happen'd to them abroad, becauſe it may occaſion many evil conſequences.

And whoſoever takes upon him to go out of the Monaſtery, whereſoever it be; or do any thing tho' never ſo little without the Abbots leave, ſhall incur the ſame penalty.

CHAP. LXVIII.

What Religious are to do when impoſsible things are commanded them?

IF any Brother is commanded to do any thing that is difficult or impoſſible he ſhall receive the command with all Temper and ſubmiſſion: but if he finds the thing quite above his force, he may patiently wait an opportunity to remonſtrate to his Superior the cauſes of its impoſſibility, provided he do it humbly and not by way of reſiſtance or contradiction. But if notwithſtanding the Superior perſiſts in his command; the Brother is to be perſwaded it is for his good, and for the ſake of Charity, relying on the aſſiſtance of God, muſt obey.

CHAP. LXIX.

That no one ought to defend another, in the Community.

GReat care is to be taken that no Religious preſume to defend another in the Community, or to protect him. And that, upon no accompt of relation or conſanguinity whatſoever any one pretend to uſurp ſuch authority; by reaſon of the great ſcandals which may enſue; and therefore if any be found faulty in this point he ſhall be ſeverely punish'd.

CHAP. LXX.

That no one take upon him to ſtrike or Excommunicate another.

TO take away all occaſion of preſumption, we appoint and order that no one, at any time preſume to ſtrike or Excommuni-

cate

cate his Brother unles by the Abbot's authority: and thoſe who act contrary shall be made examples before all.

But for Children till the age of fifteen, every one shall have a hand over them to ſee they do their duty; but yet they are to be dealt with according to reaſon and moderation. And whoſoever takes upon him to treat any one above that age immoderatly without the Abbot's orders, or shows indiſcretion and heat in the correction of Children, shall be punishable, becauſe it is written *do not to another what you would not he shou'd do to you.*

CHAP. LXXI.

That the Brothers are to be obedient to each other.

OBedience of its own nature is a thing ſo good, that they

are not to pay it to the Abbot only, but even to one an other, with aſſurance they shall gain Heaven, By this way of Obedience. Therefore ſetting aſide the Commands of Abbots, and other Superiors appointed by him (which always go before thoſe of private Religious) the younger shall obey their Ancients, with all Charity and readines, and whoſoever diſputes the authority shall be punishable.

If any one chance to be reprehended by the Abbot, or any of his Ancients, for never ſo trivial a matter, and perceives that his Ancient is offended or moved at him, tho' never ſo little; he shall, upon the ſpot, throw himſelf on the ground before his feet, and remain there, by way of ſatisfaction, til the diſturbance is calm'd and he receives his Bleſſing: which if any one ſcorns to do, he shall be either lyable to corporal pu-

nishment ·, or , in caſe he grow inſolent, be expell'd the Monaſtery.

CHAP. LXXII.

Of the right Zeal which Religious ought te have.

AS there is a miſtaken zeal which ſeparates us from God, and leads towards Hell, ſo there is a right zeal that ſeparates from vice and leads towards Heaven and eternal life. This is the zeal religious ought to practice with all eagernes of Charity : that is : to prevent each other with demonſtrations of reſpect : to bear with perfect Patience their weakneſſes, whether in mind, or behavior : and to pay each other Obedience, even with ſtriving and emulation. No one ſhall prefer his own profit before the good of another. They ſhall entertain a brotherly Charity with the purity

of affection: They shall fear God; they shall love their Abbot with a syncere and humble affection; and in short, prefer nothing before Christ, whom we beseech to conduct us all together to eternal life. *Amen.*

CHAP. LXXIII.

That the highest degree of perfection is not contain'd in this Rule.

WHe have written this Rule, that by the observance of it in Monasteries, the world may be convinc'd we live according to the Rules of Good manners, or the beginning of good life: but for those who aspire to the eminence of perfection, there is the doctrine of the Holy Fathers, the practice whereof leads to the most perfect state of vertue. For, what page, or even sentence of the Old

or now teſtament is there that is not a whole and perfect Rule of living? What one Book is there of the catholic fathers that do's not point out the neareſt way to return to our Creator? The conferences of the fathers, their way of living, the Rule of the Holy Father Saint Baſil, what are they elſe but examples of good life, of Religious obedience, and certain means to acquire the vertues of our ſtate? What in short are they altogether but a reproach, shame, and confuſion to us, who live ſupinely negligent and Idle? Therefore whoſoever you are who deſire to advance a pace towards the Heavenly countreys, practice firſt, through Chriſts aſsiſtance, theſe *Inſtitutions* of perfection, and then at laſt you will by the help of God, arrive to the greater things (aforeſaid,) the higheſt pitch of perfect knowledg and of vertue all divine.

Heavenly Kingdoms shall ly
open to receive
Thoſe who proform theſe
things.

FINIS.

The Approbation of St. Gregory the great.

WE Gregory Prelate of the Roman ſee ..... have read the Rule which the Bleſſed Benedict wrote with his own hand. We have approved and confirm'd it in the holy ſynod, and have ordain'd that, through Italy and in all places, where the latin tongue is known, it shall be punctually obſerv'd, by all who have the grace to undertake a Religious life from hence forth to the end of the world.